THE LIBERATOR.

VOL. VI. OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND. NO. 26.

BOSTON, MASSACHUSETTS.] [SATURDAY, JUNE 25, 1836.

THE LIBERATOR
IS PUBLISHED WEEKLY, AT
NO. 46, WASHINGTON STREET, BY
ISAAC KNAPP.

WM. LLOYD GARRISON, EDITOR.

TERMS.

☞ TWO DOLLARS per annum, always payable in advance.
All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies.—Those, therefore, who wish their letters taken from the Post Office by us, will be careful to pay their postage.
☞ An advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

REFUGE OF OPPRESSION.

EXTRACTS FROM GOV. HILL'S MESSAGE.

'Among the topics which are agitating the public mind, the subject of servitude of the African race has been prominent. We must take things as they are—not as we would have them to be. That slavery has been introduced in a portion of this country, is the *misfortune, not the fault* of the present generation.—The whites found the colored race unaccustomed to take charge of their own conduct, and *fit only for servitude*. Whoever has witnessed, in any slaveholding community, the relations usually existing between master and slave, views this matter, in quite a different light from what is the general impression in a country where there are no two races of human beings standing in those relations. If the black is made inferior and subservient to the white man it ought not to be considered as of necessity that the one is miserable and the other cruel—that the slave is beyond others of his race abject and degraded, and the master supercilious and overbearing. There are mutual relations existing between the master and his slave which often endear the one to the other; and probably in all those States where manual labor is performed by slaves, there exists not less affection and kindness between the employers and the employed than in those States where slavery is not tolerated. So far as my knowledge extends—and I am informed the feeling prevails through the whole south—it is considered *disreputable* for the master to maltreat his slave—as much or more so as it is in New England for the master to abuse his apprentice, or for an employer to impose hardships on those whom he has in charge. [Will Mr. Hill surrender all his rights into the hands of any man who will buy him, with no other protection than the bad reputation his *owner* would acquire by abusing him? If this argument is good, then abolish all laws, and let rights be protected only by reputation.] And it is a general sentiment among the colored people themselves, that the slave who has a kind master stands in a caste higher than the black or colored person who is free and obliged to provide for and take care of him or herself. *Certain it is* that the moral condition of the great body of the slaves is *far better* than that of the same race where they exist in numbers in free States. (!!!!!)

The sages who formed the Constitution of the United States, found slavery existing in a portion of the States; the country had grown up under slave-labor—slavery was among those fixed habits of the people which it was not the part, if it had been in the power of the government, to eradicate. They wisely framed that instrument with the intent that it should be in the power of the people of one section of the country to interfere in the domestic relations of another section of the country. Could it be supposed that the free population of the south would for a moment have consented to argue the question with the inhabitants of the North, whether they should yield to the prospective, much less to the immediate emancipation of their slaves? The Constitution was the result of a voluntary mutual compromise. Will it be contended that the Southern States ever consented to give up to any other power on earth the control over their slaves? As well might it be alleged that the free white inhabitants of the South voluntarily consented to place themselves in the condition of their slaves—as well may it be assumed that the man of wealth would voluntarily change conditions with the abject and the dependent. The obligation of the whole country is to protect the RIGHTS which the slaveholder has in the slave; [True: let all such rights be carefully protected] the allegiance which the citizen owes to that country forbids his interference to disturb the relations existing between the master and the slave.

Many of those in the free States who inconsiderately lend their names and their influence for the promotion of a cause which wears the aspect of benevolence, are not probably aware that the effect of their exertions has been precisely the reverse of their intentions;—they are not aware that the publications which have enlisted their own feelings in this cause, sent among the slave population, operate as fire brands applied to a magazine of gunpowder; that if they do not excite the slave to murder the innocent family of his master, they produce that distrust between master and slave which, destroying confidence, creates a settled and permanent hostility. It is not to be wondered that the master should feel obliged to deny the slave the means of instruction, when he knows that teaching him to read and write will increase his ability and his inclination to do his master injury.

It is the opinion of philanthropic statesmen, who are the owners of slaves, and who are really *not less anxious* to mitigate or do away the evils of slavery than the most zealous and conscientious abolitionists of the North *can be*, that the mistaken zeal which has for the last two years been manifested on this subject—which has collected funds, established presses and concentrated efforts to further the cause of immediate abolition—has retarded the progress of emancipation probably half a century. In several of the middle States the Legislatures were moving for the purpose of gradual emancipation. The benevolent work has been arrested by the reaction which the imprudent efforts of those living without the limits of the slave holding region have thrown upon it. This fact, freely avowed by slaveholders who had taken or were anxious to to take measures gradually and safely to manumit their slaves, should induce such persons as extend their enquiries no further than the abstract proposition that slavery is an evil, to reflect on the consequences of extending charity, more needed nearer home, to objects where its application is ill-timed, and serves to increase the evils it would affect to remedy.

The existence of slavery, admitted on *all hands* to be an evil, [For proof, see Bellinger's speech, M'Duffie's message, &c. &c.] is not more the fault of the free whites in the slave holding region than of the whites in the free States. The races of white and black are there, and any sudden change of the relative condition of the two sorts of people must break up the very foundations of society. The inhabitants of the States where slavery does not exist have no greater moral right to interfere for the purpose of bringing about such a change, than have the inhabitants of the slave States to interfere in the relations subsisting between parents and children, between masters and their apprentices, or with the tenure by which property is held in the free States. Nay there is a much more potent and conclusive reason for non-interference in the former than in the latter case; because the relations on the one hand may be trenched upon without endangering life, while on the other it will be impossible to teach the blacks not only that they owe no servitude to the whites but that they are their equals and not inculcate that they are justified in resisting unto blood that state of things which has placed them in a dependent condition.

Such, in my estimation, is the obligation of the free States to the co-States where slavery exists, that it is the duty of their legislatures to interfere in the prevention of all attempts having in view the intention to excite revolt among the present servile race, whenever such interference can be exercised without invading the rights of our own citizens. When flagrant acts, calculated to incite the colored slave race of any portion of the country to rise upon the free white race, shall be tangible, it will be the duty of the Legislature to impose a remedy as far as it may be authorized by the great principles of the constitutional charts under which we live, taking care that in our efforts to protect others we do not invade the natural and unalienable rights of our own citizens.'

* * * * *

'A fact worthy the attention of people residing in that part of the country where slavery does not exist is that not one in a thousand even of those benevolent persons who view slavery, in the abstract, as one of the greatest moral evils, and who would go all lengths in the work of emancipation, after they have resided for a term of months or years in the country where this servitude exists, who does not entirely change his views as to the utility or practicability of immediate emancipation.'

* * * * *

'The evils of slavery, since the revolution which severed the States from Great Britain, have been greatly mitigated. By the consent of the slaveholding States, the foreign traffic in slaves has been abolished. The domestic traffic—the traffic in slaves between the middle and Southern States, as it has been carried on, is generally disapproved. The humane every where, as well in the South as in the North, would put a stop to it. But the misguided zeal of immediate abolitionists has had the effect of preventing the legislatures of several slaveholding States from moving on this subject, as the same efforts have closed the schools of instruction which humane masters had opened to their slaves.'

SPEECH OF REV. T. S. WRIGHT AT THE N. E. A. S. CONVENTION.

Rev. James Milligan of Ryegate, Vt. offered the following:

Resolved, That in carrying forward this great work, we must strive to act in accordance with the will of God.

Rev. Theodore S. Wright, of New York, pastor of a Presbyterian Church in the city of New York, seconded the resolution. We give his language, as near as possible, precisely as he spoke, in order that those who doubt the capacity of the colored man, may, if they are candid, judge from the case of Mr. Wright, what might be done, if the colored race enjoyed the same means and incentives for intellectual culture as the whites.

Mr. President, (said Mr. Wright) were it not for the fact that humanity is suffering, and suffering in the race to which I belong—fellow-men of my own color; and were it not that I had been requested to speak, I should not venture to open my mouth in an assembly, where there are so many of my friends, so much better able to plead the cause of humanity. Sir, I am identified with two millions and a half of men, women, and children, whose minds, as well as their bodies, are chained down and crushed by slavery, and who have no power to speak for themselves. Every one of them, if their voice could reach my ears, would say—'Speak for us!—Oh, plead for us!' They would say, 'Oh! if I were in your place, how I would speak and plead for myself, and for my fellow-sufferers.' Let me then, sir, say a few words.

If the two millions and a half of slaves in these United States, could lift up their heads, bowed low, and look upon this assembly, and see the noble spirits that are laboring in the cause of humanity, with the spirit of the gospel, they would exclaim, go on; go on, in the spirit of the resolution, and as the big tears rolled down their cheeks, they would praise God for what he was doing for them, and learn to pray for grace to wait patiently till the time of their deliverance shall come. They would say to you, not to be discouraged—they would say to the professing Christians of this land, not to reproach them, but they would say, 'the spirit of Christianity is the love of God, and God tells you, if you love him, to love your neighbor. We are your neighbors, and you see us down-trodden and poor, and blind, and naked: you see the spirit of oppression abroad, crushing our souls and bodies to the dust, and you hear God commanding you to go to the oppressors, and in his name to call upon them to undo the heavy burdens, and let the oppressed go free. We can't do it. You have the laws in your hands. We must suffer and be silent—you can speak and undo the heavy burden.' Yes, sir, this would be their language. I see their tears flow in gratitude, as you are ready to answer them, and tell them you are hastening to undo their heavy burdens. Yes, sir, it is true, thanks be to God. We hope much from your agents, from the press, from your conventions, from all you are doing for us, but we hope more from God! The cause of emancipation is identified with prayer. Did you ever see an abolitionist without prayer? You have gone forth armed with prayer, in the spirit of the Prince of Peace. The whole land has been raised up against you, because you have labored to convince the oppressor, that he should no longer oppress. You have had to contend with a world in arms. Talent, power, wealth, the Government and the Church have all been roused against you. But, though you be persecuted even unto death, God is on your side, and he is stronger than them all. Christianity has gone forth, though Stephen was stoned, though Paul was imprisoned and mobbed, and the city in commotion. It cost life to spread the gospel, but blessed be God, life has not been taken here, in the cause of abolition. Yes, the friend of the colored man lives—blessed be God, Garrison *lives!* To the uttermost parts of the earth, wherever the colored man can hear this, he will raise his hands to heaven, and say blessed be God, Garrison lives! I am speaking the language of the slave. I pray to be excused, if I am trespassing on any of the customs of society in saying this, in the presence of my friend, but I cannot help it. I know how the colored man feels. God has raised up Garrison for him, and blessed be God, he lives to plead his cause. Oh, it is impossible for you to tell how the heart of the colored man yearns toward those who plead his cause. You have never felt the oppression of the slave. You have never known what it is to have a master, or to see your parents and children in slavery. I was born in New Jersey. I knew a woman, the slave of the richest man in the place, and he was one of the judges of the land. He despised her entreaties, and would not let her go free. I pity him. They are both dead. I believe she is in heaven, but where he is God knows.

The slave has a friend in heaven, though he may have none here. There the chains of the slave will be knocked off, and he shall enjoy the liberty of the sons of God. We know that the influence of prejudice, and the love of power and avarice will oppress us here, and exclude us from privileges, on account of our color; but we know it will not exclude us from heaven, for God is no respecter of persons. Though we must be despised here, we know that our Redeemer liveth. We trust in God, who is able to save, all that come unto him. God speed you on! Go forward in his name, and you will prosper. I listen, and I think I hear the trump of jubilee sounding—I hear the voice of emancipation proclaiming to my down-trodden brethren, to stand up and be free! The strong efforts that are making, throughout the whole world, to abolish the slavery of my race, shall be accomplished. What do we hear from Europe, from South America, from every part of the world? The cry is, *emancipation!* it is liberty! and I as much believe the work will be accomplished, as if I now saw it with my own eyes. I want to see my brethren prepare for this. Slavery will be abolished, and I feel a great anxiety to prepare by brethren, by moral and and religious instruction for this great change. Go on! If you suffer martyrdom, you will suffer in a glorious cause. Did not all the pioneers of Christianity suffer martyrdom but one? Some of you may be called to suffer martyrdom—your blood may be spilt, but I repeat it, it will be shed in a glorious cause. It will be like the blood of the martyrs. That was the seed of the Church, and this shall be the seed of liberty to the captive. I will detain you no longer. [The resolution passed.]

[From Zion's Herald.]

INHUMAN BARBARITY!

Mr. Editor—You appear to have passed over the recent occurrence of burning a man, *by a slow fire!* which took place at St. Louis, Missouri, on the 28th of April, without remark.

You have indeed given your readers to understand that such a circumstance did take place, by an item published in your paper of the 18th ult.—But should such an event be allowed to pass without the severest reprobation of every civilized being who makes any pretensions to the common feelings of *humanity?*

It is a crime, which, considering the public manner in which it was planned, the fiend-like malice which characterized its execution, the deliberation and bare-faced impunity with which the laws were set at defiance, and insulted justice robbed of its victim,—stands without a parallel in the history of our country.

The victim, it seems, was, a *freeman*, although tinged with African blood—being a *mulatto*. He had interfered in behalf of an unfortunate fellow-being, and assisted him to escape from an officer. This, in an American, on a foreign shore, would have been considered an act of heroism highly praiseworthy. He perilled his own liberty and life to serve one of his countrymen. When taken, he made an effort to escape, and in so doing he killed one officer, and it was supposed mortally wounded another. This circumstance, however, affords but a shadow of an apology for the outrage of the mob. We have laws, by which all offenders may be arraigned, and if found guilty, punished. By those laws this offender should have been tried, and if condemned, suffer the penalty of his crime. But it seems justice was like to be too tardy in its operations to suit the infuriated populace of St. Louis. 'Vengeance is mine; I will repay,' saith the Lord. 'Vengeance is ours, and we will pour it in full measure upon this vile *mulatto*,'—say these magnanimous and enlightened civilians;—citizens of a country which makes freedom its boast, and whose motto is, 'ALL MEN ARE BORN FREE AND EQUAL.'

Our Constitution guarantees to all citizens, the privilege of trial by jury, for all crimes, except in cases of impeachment. This proceeding is therefor a most flagrant outrage on our Constitutional rights.

In several states, the person who abuses his cattle is liable to prosecution and fine. And the the monster who should burn an ox or a horse to death *by a slow fire*, however obstinate the animal might have been, would be held up before the public as a fiend, unfit to associate with human beings, or share the privileges of society. What then shall we say of those who could burn *a man!*

It appears he suffered like a hero. A correspondent of the Evening Gazette, who was present and witnessed the horrid transaction, says, 'Not a single scream escaped him. His chest heaved with the most intense agony, yet all he said was 'God take my soul!—God take my life!' in accents so low that none except those immediately about him could catch the sound.' Well he knew that supplications for mercy to the demons with which he was surrounded, would be vain. It is most devoutly to be hoped, however, that his cries to his Maker were not disregarded.

Can such atrocities be perpetrated with impunity? No. Although these Heaven-daring monsters may for a time be allowed to violate the Constitution of our country, and trample its wholesome laws under their feet—there is a higher power; and sooner or later they cannot fail to draw down the vengeance of insulted Deity on the devoted country that will tolerate such proceedings.

'Shall the prey be taken from the mighty, or the lawful captive delivered?'—'Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.' 'And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine.'

H. W.

Proceedings of the General Conference.—We are authorized to promise our readers a rich feast, in the accounts which a number of the delegates have promised to furnish for the watchman, concerning the doings of this body at its recent meeting in Cincinnati.

We take this opportunity to record in our columns the names of those men of God, who refused to bow down to the image of slavery in that body, on the memorable 13th ult.

From the Pittsburg Conference.

J. S. Barris.

From the New England Conference.

Joseph A. Merrill,	Phineas Crandall,
Orange Scott,	Isaac Bonney,
Charles Vergin,	

From the New Hampshire Conference.

John F. Adams,	E. Scott,
George Storrs,	E. J. Scott,
Samuel Norris,	Jared Perkins,
C. D. Cahoon,	S. Chamberlain.
Samuel Kelly,	

One of the delegates informs us, that each of the above named brethren voted against those Anti-Abolition Resolutions which were passed on the 13th ult. as he knows from their own testimony, as each of them so testified to him personally. Hence it appears, that the secretary made a mistake in counting, when those resolutions were passed, as each of those men voted in the negative,—he reported fourteen only.

There is one more name, which of right should be put down in the above list,—it is that of

Moses Hill,

and we rejoice to say, he was from the Maine Conference; he would have voted with the above named few, but for his absence from the Conference room at the time the resolutions were passed.—*Zion's Watchman.*

[From the Glasgow Chronicle of April 19.]

MR. GEORGE THOMPSON.

We take the following account of Mr. Thompson's visit to Newcastle-upon-Tyne, and a sketch of that gentleman's speech at the Peace Meeting, from the Tyne Mercury of the 12th inst.:—

Mr. Thompson, during the last two weeks, has afforded to the inhabitants of Newcastle a high intellectual treat. He is one of the most powerful and accomplished orators that ever graced a platform; but, above all, his modest demeanor, his christian beneficence towards all, and particularly his ardent and well directed advocacy of the oppressed Negro in our Colonies and in America, have left an impression on the minds of his numerous and crowded audiences that will not readily be effaced, and has given such an impetus to the Anti-Slavery Societies of Newcastle, as it is hoped will not be abated until the last link of the last chain of Slavery throughout the world is broken. Mr. Thompson also delivered speeches at two Missionary meetings and at meetings of the Temperance and Peace Societies, crowded almost to suffocation. It is impossible to describe the pleasing and fascinating effect of his eloquence; it must be heard to give a correct idea of it.

SOCIETY EOR THE PROMOTIOM OF PERMANENT AND UNIVERSAL PEACE.

On Thursday evening last, the anniversary meeting of the above society was held at Brunswick Place Chapel the Rev. Mr. Pengilly in the chair. The Chairman, in opening the business, briefly commented on the horrid nature of war, as being opposed to the spirit of christianity; and intimated to the meeting that their respected friend Mr. Pilkington, and the able and eloquent advocate of Universal Emancipation, Mr. George Thompson, would address them on the occasion.

The Rev. Mr. Orange then read the report, which congratulated the nation on the preservation of peace; and Mr. Priestman having read the treasurer's account, which left a balance of £6 in the society's hands, the Rev. Mr. Reid moved that the report read be adopted, which was seconded by Mr. Priestman.

Mr. Geo. Richardson moved the second resolution, in an appropriate speech, which was seconded by Mr. Pilkington.

The Rev. Mr. Orange moved the next resolution, and complimented the nation on its commercial prosperity, and stated that since peace had been established taxes to the amount of eleven millions of money had been repealed; after which

Mr. Thompson rose to second the motion, and was received with enthusiastic applause. When recently invited to visit Newcastle upon Tyne (said Mr. T.) he had no idea of being so frequently called upon to appear before public assemblies—nor of the variety of benevolent enterprises, it would be his privilege to recommend to the countenance and care of those whom he had the honor to address. He gladly consented to plead the cause of Education amongst the Negroes of the British Colonies—as gladly did he stand forth as the advocate of Universal Emancipation, and he rejoiced that Societies had been formed to advance that glorious object. He had also with much readiness appeared as the advocate of the immediate and entire abolition of the guilty, degrading and voluntary bondage of intemperance. He could, however, truly say, that with equal pleasure, he stood forth as the advocate of the principles of permanent and universal peace. Though he had only once before appeared on the platform of the Peace Society, he had frequently introduced the subject, incidentally, into his public addresses, and he trusted he should suffer no opportunity of recommending the principles of the Society to pass unimproved. He (Mr. T.) carried his Peace principles to the fullest possible extent. He considered war unlawful, under all possible, all conceivable circumstances. He denied the right of any mortal man to take the life of another. (Approbation.) In taking these views of war, and punishment, and self defence, he of course, stood upon Christian principles. He spoke as a christian to christian men. He asked 'what is it to be a christian?' The reply was to be *like* Christ. In reference, therefore, to any circumstances in which he might be placed he had but to set the example of his divine Redeemer before him, and ask 'How would he have acted in such circumstances?' So doing he (Mr. T.) seldom found any difficulty in deciding. He confessed, that in looking over the face of his beloved country, he could not join with those who called it *a christian country*. In every direction he saw the paraphernalia of war, offensive and defensive. Our history was a history of bloody wars. The demon of desolation had deprived us of £400,000,000 sterling of treasure, and of 200,000,000 of our sons. Call us a nation of civilised savages, of wholesale butchers, of sanguinary unappeasable murderers, but call us not a nation of *christians* till we have more consistently exemplified the doctrines of the prince of peace! He might, if he had time, dwell upon the causes, preliminaries, progress, consummation, and consequences of war, and show that in its principles, participations, and effects, it was 'evil' and 'only evil.' This work he believed, however, had been done thoroughly by his friend Mr. Pilkington. He regretted that such false views of honor and glory were entertained by youth generally. He believed, however, that, the patriotism and courage of our modern warriors were in most instances inspired by the extrinsic blandishments of the profession. See yonder troop exciting the admiration of a gaping crowd—every female sighing for a hero as her lover, and every bumpkin panting to share

'The glory and the guilt of war.'

What is it thus steals away their hearts? Is it love of country? No. Is it hatred of their country's foes? No. What then? The martial music—the stately tramp—the nodding plume—the waving banner—the crimson sash—the worsted epaulette;—these were the things in which the charms of a military life were found. Instead of the ordinary aids, and garnishings, and implements of war, let them be sent into the field in ordinary apparel, with no other weapons but those which nature has given them; and let them, at some signal, fly at each other's throats, with tooth and nail, and gnaw and claw, and beat and bruise, until they were tired; and he believed that wars would be less frequent, less popular, less destructive, and certainly less expensive. The fact was, that war depended very much for its attractions, upon worsted, and broadcloth, and parchment, and Day & Martin's blacking. All these things he considered vain, guilty, and anti-christian. Christianity was the same now in spirit as it was of old, and he adverted to the opinions of some men of the most celebrated piety and learning, whose declarations against war were, 'that as christians, they could not, dare not, or would not fight,' and were they then at this present period still upholding a system that our fathers of old so boldly denounced? The principle of the christian was not to resist evil, but to overcome evil with good—to love their enemies, and love them even as friends. Who could stand on more elevated ground? Mr. Thompson then cited a case arising from the supposition of some valiant youth being then present who was thirsting for glory, and might think that he (Mr. T.) was a coward and a pretty fellow to be a defender of his country. He would say to that young person that it required more courage to be a man of peace than a man of war. He would tell him that he could walk on the most barren and lonely heath at night, where the gibbet swung and the footpad lay in ambush, with a calm and steady purpose, without a single weapon of defence; while others armed themselves for their protection. Still pursuing his solitary course, the footpads mark his coming, and by the beams of the moon they mark his person. Having come up they demand his purse or life. The man of peace gives up his purse as trash, and is permitted to pass without further harm. Not so with the person armed—the footpads note his weapons, and lie concealed lest they should be the injured instead of injuring; they mark him for their deadly aim, and both murder and rob him. Thus we see the man of peace succeeds, and quietly passes on, trusting in the potency of his principles. Mr. T. cited one or two more cases, where the man of peace trusted not on worldly assistance for protection, and observed that he relied on the promises of God, who had numbered the hairs of their heads, and permitted not a sparrow to fall to the ground without his knowledge. And even let us suppose that the principles of peace were adopted by any one whom God would not preserve by an especial interference of Providence. The simple fact of having taken up those principles would lead him the very first thing to question himself in regard to being prepared to die. Mr. Thompson then recorded some facts from history, and alluded to the settlement of Pennsylvania having been established without one shot being fired or even the smell of gunpowder;

and the first man that was killed on the settlement was shot by an Indian who thought the man was going to kill him. In the Irish rebellion the dwellings of 'The Friends' were spared; and in America any one acquainted with its history would see that those persons possessing peace principles conciliated the Indians. In Massachusetts, he learned the history of a farmer, whom the Indian savages never harmed, while they pillaged and murdered his neighbors around—they never passed his cot without calling him the man of peace. While the lamented Richard Lander was wandering in the interior of Africa, he was suddenly surrounded by hundreds of savages, who at the sign of their chief levelled their arrows dipped with poison at our countryman, and at another sign the arrows would have pierced his body, but that Lander had the presence of mind to fling instantly from him on the ground his arms, and with open hands approached the chief, who at another given signal caused the arrows to be pointed to the ground. Thus he had the practical uses of the society developed fully in those facts. It had been said, that if England did not fight she was liable to be invaded by every ambitious tyrant. He (Mr. T.) would like to see an Armada approaching our isle to attack a nation of peaceful men and women. The principles of peace should be disseminated and cultivated all over the world; nations should act as individuals, and that time would soon approach—the triumphs of the Millenium. The passage of scripture referred to by Mr. Pilkington, viz:—'whosoever sheddeth man's blood by man shall his blood be shed,' was now, he considered, as a law merely to gratify the ambition of man. Some would go on doubting, although 999 points out of a thousand were made clear to them, yet, who would still act upon the one that was doubtful; and although that doubt might be resolved, yet still they would go on killing all the time. Man for his purposes would go as far back as the antediluvian times, to quote for authority to kill. Mr. T. then contended that the milder the laws were, the more efficient would they be found, and related an interesting fact which occurred in America, in a prison at Connecticut, the master of which was noted for his mild discipline, and kind and benevolent disposition. It happened that some prisoners, who had been employed in some public works that had just been finished, were removed into the custody of this gaoler. Previous to their arrival he had received a book of their names, detailing the nature of their character and conduct. Among them was a very old man, who had been 17 years a prisoner, and who was set forth to be incorrigible and totally irreclaimable. This old man was brought to him heavily laden with irons, and when the master cast his eyes upon him, he instantly ordered them to be knocked off, and going up to him, said, 'Old man, you are old enough to be my father, and those chains are not fit for you.' The man stood stupified and amazed, but did not utter a word. The master of the gaol after this sent for the old man to come into his private room, to hear the orders and discipline of the prison read over. He was then sent to work; and for two months this man conducted himself with satisfaction. After this period, however, the master had twice observed some faults committed by him, and again sent for him and remonstrated with him in kind terms. The master charged him with a breach of the prison laws, and told the old man that he might punish him for the offence by sending him to a cell where the light of heaven never entered, and the human voice was never heard; but to an old man like him he could not do it.—The old man again stared in astonishment, and at last ejaculated 'what did he mean—for he had never for 17 long years heard tones of kindness used towards him; he could bear the whip, the irons, and even the gallows itself, but this mark of kindness he could not bear,' and he burst into tears. Let us learn from this fact to try the milder system before the severe and harsh one. It was natural for them to be ruled by love more than by fear; every thing in creation showed this fact. If this principle was taken up, how soon would it spread into their system of education, and even into their legislature, for he regretted to say, they had not as yet received this great moral and religious principle. Mr. T. then ridiculed the idea of chivalry and deeds of fame, and illustrated the state of feelings which pervaded the breasts of thousands the moment before the battle, when the trumpet's shrill blast was echoing from line to line, the drum rolling and the banner waving, and all arrayed—

'Big with the fate of Cato and of Rome.'

At that moment what thoughts of home have occupied the soldier's breast, and of his fate whether he would return or not. Mr. T. after a few more remarks, concluded a highly interesting, powerful, and eloquent speech, by exhorting the audience as christians to support the propagation of peace,—for if all societies acted upon the truth of the gospel they would all become peace societies. Let the cruelty of slavery and the despotism of war be linked together, and banished into that hell whence they originated. He would now part from them in peace. He had first come to appeal for the oppressed slave, however feeble his efforts had been, and he now left them advocates of the cause of universal peace.

[From the Illinois Patriot.]

JUDGE LAWLESS' CHARGE.

[A JUDGE RIGHTLY NAMED.]

The Missouri republican of last Tuesday contains a large portion of the charge of Judge Lawless to the Grand Jury of St. Louis County. Were this an ordinary document of its kind, as it was addressed to a Jury in another State, it would not, of course, elicit any remark from this quarter. But the principles laid down and advocated in it are so singular, that we bespeak for it a notoriety, such as no production of its species has ever had, and our principle regret is that we cannot lay it, in all its length and breadth, before our readers this week.

Such a wonderful coincidence in the name of the author and the character of the production as we find exemplified in this charge, we have never before seen. From what we have heard of the character of the man, we do not wonder at his falling in with the popular prejudices that have so extensively manifested themselves against the abolitionists, without examining or refuting their principles or their motives, and denouncing them all as a set of base incendiaries and a band of traitors to their country. But for one who occupies the solemn and responsible office of an expounder of the Laws, to advance such a doctrine as is contained in the following extracts from his Charge, was indeed unexpected, and if adopted will lead to the most alarming consequences:—In speaking of the murder of Hammond and the burning of McIntosh, he says:

'I have reflected much on this matter, and after weighing all the considerations that present themselves as bearing upon it, I feel it my duty to state my opinion to be, that whether the Grand Jury shall act at all, depends upon the solution of this preliminary question, namely, whether the destruction of McIntosh was the act of the 'few' or the act of the 'many.'"

'If, on a calm view of the circumstances attending this dreadful transaction, you shall be of opinion that it was perpetrated by a definite, and, compared to the population of St. Louis, a *small* number of individuals, separate from the mass, and evidently taking upon themselves, as contradistinguished from the multitude, the responsibility of the act, my opinion is that you ought to indict them all without a single exception.

'If on the other hand, the destruction of the murderer of Hammond was the act as I have said, of the many—of the multitude, in the ordinary sense of those words—not the act of numerable and ascertainable malefactors, but of congregated thousands, seized upon and impelled by that mysterious, metaphysical, and almost electric phrenzy, which in all ages and nations, has hurried on the infuriated multitude to deeds of death and destruction—then, I say, act not at all in the matter—the case then transcends your jurisdiction—it is beyond the reach of human law.'

If the doctrine laid down in the above extract receives the sanction of the people, what security have we for the continuance of those rights and privileges which are guaranteed by the Constitution to every American Citizen? None, whatever. Such a doctrine lays the axe at the very root of our liberties. Such a doctrine will open wide the floodgates of anarchy and bloodshed, and will fill this fair land with lamentation and woe. It is Nulification—it is worse—in our opinion it is high Treason.

[From the Philadelphia Independent Press.]

In another column will be found the infamous charge of a Missouri Judge, to a Grand Jury, respecting the barbarous conduct of a mob in *burning alive a human being!* According to this Judge's exposition of law, if the act had been committed by a *few*, it would have been monstrous; but being the act of the *many*, its enormity is taken away, and it becomes even paramount to law!!! We confess that we tremble at the thought of the destruction which must await any republic, so destitute of principle—so prostituted to prejudice and injustice—so thoroughly under the control of conscience-hardened, satanic monsters, in the shape of slaveholders and mobocrats.

When Santa Anna, in order to exterminate slavery, had a number of rebels shot, who were endeavoring to introduce slavery where freedom was proclaimed by law, the whole of the editorial corps indulged in their anathemas, and held up the President of Mexico as a cold-blooded monster. Were they sincere in their detestation of bloodshed, or was it to please their southern and northern pro-slavery subscribers? The reader can judge when he observes their silence with regard to, or palliation of this atrocious barbarity in St. Louis, with which Santa Anna's conduct cannot bear a comparison.

In New York, the Journeymen Tailors have been indicted and punished not only for rioting but even for combining together; the law could seize upon them (though many) without any difficulty; they were mechanics, however. Moreover, the man burned at St. Louis was only a Negro, and the rioters were 'gentlemen of property and standing;' it is impossible, therefore, that *they* can be convicted—the act is beyond the reach of law, and being the act of the 'many,' is humane, right, republican, Christianlike! We blush—we tremble for our country.

JUDGE EDWARD'S DECISION.

If this were not a day of wonders, we should have been greatly surprised on reading this decision. But having seen Justices and honorable men at the head of a mob,—having read the reports of our Congress men, in which the spirit of the Constitution is assailed, and the freedom of speech and of the press destroyed,—having seen, and heard, and felt in ten thousand different forms that SLAVERY has an ascendancy, even here, at the North—what else could we expect? The decision is exactly in accordance with the age. Judge Edwards is himself a *slave*, thinking, speaking, acting, at the direction of an aristocratic, and pro-slavery public sentiment. Let any candid man look at his decision, and say, whether it is characterized by justice or republicanism.—Were the accused guilty of rioting or assault, we should wish to see a full punishment awarded to them. But their only offence consisted in combining together for the promotion of their interests. And was this unlawful? England abolished all her laws which prevented combinations in 1824, and is America less free? Moreover, is it not lawful for lawyers, with whom Judge Edwards is associated, to combine together, and brand with the odious name of pettifogger, any man who will injure the profession, by transacting legal business at a lower fee than that established by the combination. It is not lawful for physicians, for merchants, for employers of any class, to combine together—and such would be the decision of the learned and balance-holding Judge. Is any one disposed to ask

'Why such difference there should be
'Twixt tweedle dum and tweedle dee.'

We would remind him, that slavery has embraced the North in her grasp, and that the persons sentenced are laborers, that is, (according to Southern views) slaves, and have no reason to look for fair-handed justice.

One word to working men. The abolitionists predicted this long since, and their prophecies were treated with a smile. You now see the fulfilment—from this time, therefore, let the resolution be formed, to strike at the root of your evils—and labor unceasingly, until not a fetter shall be forged—not a chain shall be worn in this land.—*Ibid.*

[From the Free Discussion Advocate.]

LETTER FROM MR. WELD.

TROY, JUNE 11, 1836.

My Dear Brother Potter:

In my letter of a week ago, I expressed the hope, if I mistake not, that matters here would take such a turn as to admit of my being with you. * * * * * That hope I have entirely given up. Since my last, we have been mobbed again, in the day time. The mayor and the city officers were with a few exceptions, totally inefficient, and pursued such a course as to embolden rather than to intimidate the mob. One of the city officers was openly a leader of the mob. Twice a rush was made up the aisles to drag me from the pulpit. Stones, pieces of bricks, eggs, cents, sticks, &c., were thrown at me while speaking.

As I came out of the house, and while going the whole distance to my lodgings, I was a target for all sorts of missiles—was hit by two stones, though not hurt seriously. The mob made desperate efforts to get me into their clutches, but were kept at bay by our friends, though often with extreme difficulty—but I have not time to detail. Suffice it to say, the mayor and common council declare that they cannot keep the peace of the city, that they cannot protect the citizens in the exercise of their constitutional rights!! * * *

Anti-Abolition fury, after being pent up, for a few months, is breaking out anew and with deadlier hate than ever. Let every abolitionist debate the matter, once for all, and settle it with himself, wether he is an abolitionist from *impulse* or principle—whether he can lie upon the rack—and clasp the faggot—and tread with steady step the scaffold—whether he can stand at the post of duty and having done all, and suffered all, stand—and, if cloven down, fall and die a martyr, 'not accepting deliverance.' O, what revelations of character have been made by this question, *and yet, these are but the shadow of those to come.*

Poor, outside whitewash! the tempest will batter it off the first, stroke; and mask and veils and sheep clothing gone, gone at the first blast of fire. God gird us all to do valiantly for the helpless and innocent. Blessed are they who die in the harness and are buried on the field, or bleach there.

In haste, your brother,
in prayer, peril, and abounding hope,
THEODORE D. WELD.

[From the Philanthropist.]

PERSECUTION OF DR. NELSON.

From a friend who writes us from Illinois, we learn the following particulars communicated to him by Dr. Nelson himself. On the previous Sabbath, the Doctor had preached at one of his accustomed places—at the request of a gentleman present, [Mr. Muldrow, we presume,] he read a paper containing some plan or proposition in relation to COLONIZATION. After the reading of the paper, Dr. Bosley seemed very much excited, and advanced, with his stick raised, towards Mr. Muldrow, who was supposed to be the author of the paper just read.—Some angry talk ensued—followed by a scuffle, in which Bosley was stabbed. Muldrow was put in confinement.

So great was the excitement against Dr. Nelson, that he was compelled, with his family, to fly to a place of safety. Mrs. Nelson and her oldest son succeeded in conveying themselves and the smaller children to the Mississippi river, and across to Quincy. Dr. N. has a large family of children. So implacable was the spirit aroused against him—that it was extended even to his wife and children. All persons were forbidden from rendering them any assistance. Some, that were truly friendly, were afraid to give them a mouthful of victuals—and thus were they under the necessity of spending the greater part of the night in the woods, travelling till two o'clock in the morning, before they could obtain admittance into any house. Doctor N. was compelled to separate from his family, being hunted like a mad dog. He lay concealed during the day, and travelled in the night—and eventually succeeded, by the aid of some, who secretly befriended him, in reaching Quincy. All the time that he was out, the roads were traversed and the ferries on the river were watched by armed men, who threatened him with death and all manner of punishment.

Dr. Bosley and Mr. Muldrow, both removed from Kentucky to Missouri.

Our correspondent further states—that Doctor N. is homeless and in a great measure friendless—and that beside many others, those who showed his wife and children the least kindness, have been ordered to leave the country.

Can any comment on such an outrage as this be necessary, in a land claiming to be the freest on the globe—and enlightened, too, by the unrestrained influences of the Christian religion? The actual slaveholders in Marion county, Missouri, where these things took place, do not amount probably to more than *three hundred* persons. Yet by their unanimous action, by their thorough concert, do they continue to keep in awe, and to control, a population of, perhaps twenty times their own number. After the slave-holding atrocities of the last ten months—the insults which have been *officially* heaped on the free States, by the South—the totally unmanageable and despotic temper, exhibited by slave-holders in Congress, during the session yet holding—the contempt with which our laboring classes have been treated—after all this, we say, if any man is to be found in the free States, who has not resolved to do what he can, to bring to its termination a vile system which threatens to ruin our country, and fill her whole borders with petty tyrants, he himself has lost the *spirit* of republicanism; nor does it appear uncharitable, to believe of him, that he either desires the power to become an oppressor himself or is actuated by that meanness, which would persuade him to receive the chains of a bondman himself, be *contented* in his debasement—and leave the livery of a slave as an inheritance to his offspring.

COMMUNICATIONS.

PITTSBURGH, PA. 11th June, 1836.

My dear Garrison,—I really wish you could have been in this city during the present week. In addition to the many interesting subjects you would have heard discussed within the walls of the church where the General Assembly has been holding their annual meeting, there are many things without the church, which would have highly gratified and delighted you. An event, however, occurred yesterday, which would have called forth far different emotions, and which to be fully appreciated, must have been seen. In the course of the day 65 of Henry Clay's 'missionaries' made their appearance in this city, on their way to Liberia. They were of both sexes and of all ages from one year to nearly one hundred, from toothless infancy to purblind old age. As I did not see them till the packet had started to convey them to Philadelphia, I am not able to give you as much information concerning them as I could wish, or as I should have obtained, had I known in season that so *devoted* a band were in the city. I however saw them, long enough to have my deepest sensibilities awakened and to cause me to reprobate more heartily than ever that nefarious system, which could produce such a complication of wretchedness, and that equally detestable one, which under the name of 'benevolence' is in fact twin sister to slavery. Should any one doubt this assertion, and still believe that the Colonization Society is a 'benevolent institution,' let him carefully read the following communication, which I enclose you, from the Pittsburgh Gazette, written by Mr. McElroy, the person, '*into* whose *hands*' the goods and chattels '*were delivered.*'

MR. EDITOR:—This morning I arrived in your city with 65 emigrants, destined to Bassa Cove, West Africa. Fifty of them were recently liberated slaves, liberated only, however, upon the condition that they would emigrate to Liberia.

They were emancipated by the following gentlemen and ladies:—Mr. Munks of Ky., 1; Geo. Harlan, Esq., of Ky., 11; Thomas Hopkins, Esq., of Ky., 6; Benj. Major, Esq., of Ky, 11; Col. Andred Muldrow, Ky., 10; Mr. Alexander Donalson, Tenn., 11; Mr. Peter Fisher, of Tenn., 6.

To get these men, women and children rescued from slavery, I have labored night and day for weeks past, with the threats of certain legatees hanging over me, and their fiercest opposition resting upon me. Yet, with the generous aid and countenance of some true friends of the colored man and of freedom, I succeeded in collecting the above number from the two States, and thus rescuing them from coming bondage. And now, sir, it becomes my painful duty to announce to the public, that while engaged, a few hours, with some of the clergy of the city, in soliciting contributions of various articles of food, clothing, &c., to sustain the expedition till we should arrive at New York, certain white and colored persons surrounded the emigrants, where they were busy packing up their effects, and making ready for their hasty departure, and decoyed away 10 men, women, and children, from the estate of Donalson, and 4 from Fisher's, leaving a very aged and infirm grand-mother, whom I had brought along only to gratify her children. Known and acknowledged abolitionists, white and black, were busy in this work of (what shall I call it) kidnapping, or enslaving.

To the public I owe a statement of facts in regard to those persons thus decoyed. In regard to the Donalson people, before they could be *delivered* into my hands or sent from the estate, certain gentlemen had to sign a bond, under the penalty of $5,000, that they should go to Liberia; this bond was filed in court. In respect to Fisher's, *their owner* entered his own bond under a penalty of $3,000. This money is liable to collection, and doubtless will be demanded as soon as this intelligence reaches Nashville. And, further, I have in my possession a draft of $800 to be divided among the Donalson emigrants, not a dollar of which can be drawn until I certify, upon oath, that each one has embarked for Liberia on some vessel chartered for the purpose. If one should refuse to go, the draft can not be honored. There is near $400 left to Fisher's, in the same way.

But, further, these people, who are thus led off by those so reckless of what they were doing, are free *only* on the condition that they emigrate to Liberia. They have refused, and now it becomes my painful duty, my sworn duty, to write the heirs that they may come and demand them. It is to me painful, because I have every reason to believe they *will ferret them out; they assured me they would, even at the expense of* $10,000.

Thus, while I, and others, have labored for weeks to rescue them from slavery, in a few hours a mingled crowd of white and black have rendered them liable to bondage as perpetual as it may be hopeless and cruel. An abolition agent and some of the active members of the society in this city were engaged, to what extent I am unable to state. One man, a grocer, an Englishman, whose name I think is Brown, whom I called on to give something to sustain the emigrants, refused sternly, and said he would, however, sustain the whole 2 months if they would remain here. I afterwards saw him among the emigrants, engaged with others of like sentiments in the work which has been effected.—I have just been informed by a Mr. Taylor, who says he is an abolitionist, and who has spent most of the day among the emigrants, that, after ascertaining their condition, he advised them to return to me; and further, he had sent word to their President to use his influence to have them restored. To the public I remark, that I chartered a vessel for $300 to convey the expedition to Philadelphia. It is now on the way, but still, if those who have decoyed a part of the expedition will send them on so to overtake them at Johnstown, or have them in New York by the 20th of this month, I shall still feel bound to receive them; and thus, and thus only, in my view, they can wipe off from themselves the imputation of great guilt, and the condemnation of an outraged people.

Yours, truly, G. W. M'ELROY,
Ag't N. Y. and Ky. Col. Society.

June 10, 1836.

On this communication I wish to make a few observations.

They were emancipated, says Mr. McElroy. This I deny. They are *not* emancipated. If they were, with what propriety could Mr. McElroy say, as he does, that it has become his 'painful duty, his *sworn* duty, to write the *heirs* that *they* may come and *demand* them.' It seems, then, that these 'freemen,' are the property of certain 'heirs,' who have a right to demand them.' But says a friend at my elbow, don't you see what Mr. McElroy says in another place, 'they are free *only* on condition that they emigrate to Liberia.' What sort of emancipation is this, to offer a slave his *liberty* on the condition that he shall not use it? Such an offer is a mockery. Those, therefore, whose owners have permitted them to come thus far, are legally slaves, till the conditions are completed, and who in fact must, and do, look upon their transportation to Liberia as only a commutation of punishment, and they have only the poor privilege of choosing either perpetual slavery or banishment from their native land. From what I saw and heard, I feel satisfied that not one of the whole company would voluntarily and of his or her own free will, choose to go to Liberia, and that, therefore, it is as truly a part and parcel of the slave trade to send them to Africa against their will as it was to bring their ancestors from Africa. In both cases, whatever difference there may be in the motives; the effect is the same. Men, women and children, charged with no crime, are constrained to leave their native land and go into perpetual banishment to gratify the feelings of 'the Anglo Saxon race.' 'Your money, or your life,' says the robber, with his pistol at my breast. 'Slavery, or perpetual banishment,' says the slaveholder, with his cart whip in his hand. The one, as far as I can see, has precisely as good a right to impose the alternative, and demand a compliance as the other. To say, as some would, that the slave is already a slave, does not mend the matter. It would not only add insult to injury, but attempt to justify one wrong by the perpetration of another. How, therefore, a violation of the law of love, and the plainest principles of justice can truly be called 'benevolence' I cannot understand.

Again, look at the conditions, the 'bonds,' and the 'penalties,' which were entered into and filed in court, of several thousands of dollars, that 'they *should* go to Liberia,' which had to be done before they could be '*delivered*' into Mr. McElroy's hands. Why were all these bonds and penalties necessary, and why was the 'owner' of Fisher's slaves obliged to give his own bond under a penalty of 3000 dollars, unless, as is really the case, the slaves were to be either sold or banished from the country? That they did not want to go to Africa is very evident from what the heirs and legatees told Mr. McElroy. 'I have every reason to believe,' says he, 'they will ferret them out. They assured me they would, even at the expense of $10,000.' Why this assurance, unless the heirs and legatees expected that they would escape if possible?

When Mr. Clay declared that 'every emigrant to Africa is a *missionary* carrying with him credentials, in the holy cause of civilization, religion and free institutions,' he could not have had in his mind's eye the company which arrived here yesterday. A great majority of them cannot read, and many of them cannot tell what county they came from. Some of them, however, were so sensible of their unfitness to be 'missionaries,' that they determined not to proceed any further, although it has, as Mr. McElroy says, 'rendered them liable to bondage as perpetual as it may be hopeless and cruel,' and the most powerful inducement in the minds of those, who have gone on is the dread of 'coming slavery' should they refuse. Make them absolutely free and let them *know it*, they would soon let you know what they thought of emigration to Africa; and the only way in which they could be safely conveyed to the ship which would take them to Port Cresson, would be either in cages, or chains, and under the care of a driver. Had I room in this sheet I would give you many facts in proof of this assertion. The communication of Mr. McElroy, which it was his '*painful* duty' to make, is amply sufficient. How much stronger then would all the facts in the case be, could they be collected and spread out before the public. It gives me great pleasure to inform you that the good cause is rapidly gaining ground in this region. Our friend Gould is laboring in this vicinity with great fidelity and success. The time was, when our friend Vashon, with whose excellent and highly respectable family I am now staying, stood alone. Now he has a host, who with warm hearts and clear heads are rallying under the banner of Immediate Emancipation, and are coming up to 'the help of the Lord against the mighty, and they will assuredly prevail. What the General Assembly did on the subject of slavery, or rather did *not* do, you will soon learn. Had they been compelled to act directly on the question, 'Is slavery a sin?' the pro-slavery party would have been in a minority, and to be consistent, they must have justified the proceedings of the Chillicothe Presbytery, excluding slaveholders from the pulpit and the communion table. That subject however, with that of slavery in general is postponed till another year. The subject is one of absorbing interest, and must and will soon be decided, the church purified from the moral leprosy of slavery, and the song of Jubilee be heard through the whole length and breadth of our then happy land.

With undiminished affection and esteem,
I remain your friend and fellow laborer,
J. COFFIN.

BOSTON,

SATURDAY, JUNE 25, 1836.

COLONIZATION MEETING AT NEW YORK.

CONDEMNATION OF A PARTISAN.

A correspondent of the Vermont Chronicle at New York, an avowed Colonizationist, writes that he was 'pleased with the spirit, manner and sentiments of all that was done' at the anti-slavery meeting, with the exception of a few passages in the Annual Report. 'Of the Colonization meeting,' he says, 'which was held in Chatham-street Chapel, I cannot speak as favorably as I could wish. The speakers generally had, I thought, too much to say respecting the opposition, and the *southern* speakers particularly exhibited a spirit, and uttered sentiments which were entirely repugnant to my feelings. Mr. Plummer is from the wrong side of Mason and Dixon's line, and is, moreover, of too warm and exciteable a temperament to address a Northern audience on the subject of slavery.'

'Too much to say respecting the opposition!' When was it not the case? Why, colonizationists and Union-men would find it extremely difficult to eke out their meetings to the usual length, were it not for their bitter tirades against the abolitionists. Some time they can consume in apologising for oppression, and in denouncing and slandering our free colored population; but the sins of abolitionists furnish the most fruitful theme of their declamation, and enable them to hold an audience together not less than two hours, without yawning! The colonization meeting at New York, which the writer is forced to condemn, was characterised by the spirit of the pit, and worthy only of the enemies of God and man. The speech of that Rev. slaveholder, PLUMMER, of Virginia, would have caused those who recently burnt a free colored man by a slow fire at St. Lewis, to dance and howl for joy. It was impudent, and ferocious, and cowardly, and false. BETHUNE was as frothy, and self-conceited, and offensive as usual—a low harlequin, aiming by suitable tricks and grimaces to secure the applause of the gallery and the pit.

A CHEAT.

Chatham-street Chapel on this occasion was crowded to excess. Why? Because it was industriously rumored throughout the city by colonization runners, and the New York Observer endorsed the rumor as correct, that HENRY CLAY would be present and address the assembly. The *ruse* succeeded—the house was thronged—hundreds went away, being unable to gain admittance—but where was HENRY CLAY?—Why, in Washington, to be sure—probably unapprised that such a meeting was to be held—for, if he had held out encouragement that he would appear in defence of the old handmaid of slavery, why did he not send a letter apologising for his absence? And so a duped and disappointed audience were put to the torture of hearing GEORGE W. BETHUNE as his substitute!

LOSS OF REPUTATION.

Dr. TYNG, of Philadelphia, was one of the speakers. He also had to supply the place of somebody else—and being unprepared, 'he at that moment felt that he was, literally, pouring out the life's blood of his own reputation, [meaning his literary reputation, we presume, but really his moral reputation,] as a solemn evidence of his attachment to the Colonization cause.' Being subjected to the liability of making an inelegant or feeble speech, because delivered *extempore*, we cannot consider as '*solemn* evidence of attachment,' or as any great sacrifice upon what he is disposed to call the altar of benevolence. He boasted that 'he had often pleaded, even on the ground of slavery itself,' in behalf of the Colonization Society. Just as brave a deed, surely, as it would be for a missionary in Burmah to eulogise Juggernaut in the presence of the idolators! The slaveholders of Virginia, in legislative assembly, first devised and approbated the present colonization scheme; slaveholders (not exclusively, but principally) organized the society at Washington; slaveholders are and always have been its managers. Why then make it a matter of boasting, that he had advocated this expatriating, slave-cherishing, negro-hating scheme in the southern States? This is ludicrous enough. 'He had learned that there were 120 emancipated slaves, who had been freely offered to the Society on the single condition, that they should be sent as freemen to Africa.' Here it is deserving of remark, that the principal mode of extorting money from audiences, to further the base designs of the Colonization Society, is by representing that there is just such a case pending as the one above stated: hence, their attention and sympathy are drawn

to this single point, and they are pathetically implored to break the *galling fetters of slavery*, and let the oppressed go free. Oh, slavery is then represented to be a very horrible condition! i. e. horrible for the ten, or twenty, or one hundred, who are said to be offered to the Society, [mark—not 'with their own consent,' but 'on the single condition' that they shall be banished!]—but not horrible, nor unjust, nor unkind, to the millions who are not offered for expatriation! Now, in the first place, it is an atrocious abuse of power for any slaveholder to decree, that the victims of his lust and avarice shall be removed out of this country. He has no more right to make any such stipulation, than he has to keep them in bondage. Besides, all such removals, while they confer a doubtful benefit upon the expatriated *few*, inflict a positive evil upon the enslaved *many*—because they tend to prune the Upas tree of slavery, and make it thrive more vigorously—because they strengthen oppressors, and weaken the oppressed—because it is merely draining off a surplus population—because such removals are not effected by appeals to the consciences of slaveholders, nor do they conflict with the 'divine right' of slaveholding, nor no they humble the pride, extract the prejudice, or allay the hatred of the people toward the colored population. 'The question before that auditory,' said Dr. Tyng, 'was simply this: Whether that company of slaves should be sold for the benefit of whom it might concern [a very conscientious master to allow of this!]—or whether female charity should take them kindly by the hand, and as it had rocked the cradle of the infant colony, should now, as a guardian angel, lead these captives HOME *to the land of freedom, of light, and of power?*' [!!—B. B. Thacher, who next addressed the meeting, spoke of 'the *dark* shores of the African continent.'] Dr. Tyng calls darkness light, and evil good. He falsely assumes, that banishing men from their native country is leading them 'home'—and he is not afraid to insult the common sense of his hearers, by representing Africa as 'the land of freedom, of light, and of power.' Such nonsense is transformed into sober truth by our malignant prejudices against the colored man! Can any thing be more preposterous or insane, than to talk of the superiority of benighted, idolatrous Africa over the United States of America, in enlightening ignorance, raising up the bowed down, healing corruption and improving the human character? Think of us as a professedly christian nation—a republican and free people—living in the noontide blaze of civilization—distinguished above all other nations for the privileges that we enjoy! Think of our various religious denominations—of the multitude of our churches—of our religious professors and teachers swarming all over the land—of our schools, and academies, and colleges! How mighty is the moral machinery, how splendid and rare the apparatus, which we are enabled to use for the redemption of a ruined world!—Then think of the plea, that this is too dark, and cruel, and wicked a land for the improvement of one-sixth part of our immense population; and that sunken, polluted, ravaged, idolatrous Africa, compared with our own, is 'a land of freedom, of light, and of power,' admirably adapted to succor the oppressed, heal up the broken-hearted, give light to the blind, and bring to life the dead! This nonsense—it is worse, this solemn mockery, this insult to republicanism and christianity, is uttered by whom? By Dr. Tyng, an acute, and intelligent, and popular preacher. How shall we account for it? On the ground that *his heart is not right toward his colored brethren.* He is a COLONIZATIONIST—and that one word explains the whole mystery. He does not regard our colored population as his brethren, and as American citizens, nor this their native country as their home. All his professions of philanthropy toward them are vain—he is only deceiving himself and others. Let him nail his prejudices to the cross of Christ, and let him abhor slavery as cordially as God does, and he will neither associate with southern robbers, nor conspire to exile a portion of our guiltless countrymen.

Well—120 slaves waited to be emancipated, and only needed funds enough to transport them to Africa—and Dr. Tyng pleaded their cause. Then B. B. Thacher (who maintains in the North American Review, that no slave ought to be emancipated, *except on condition of being sent out of the country!*) followed, and said he believed the call for money that evening 'would by such an audience, and in such a city, be answered as it deserved'—[*as it deserved*—somewhat equivocal!] 'Let our enemies write on and talk on—but let us work'—[why 'talk on' at that meeting? why 'write on' in the N. A. Review and other periodicals?] He was succeeded by Mr. Bethune, who had no sooner opened his mouth than out popped, not so harmless a thing as a trope, but a palpable falsehood. 'Mr. B. rose and reminded them that the man who should now lay down his $25, would thereby enable the Society to place one liberated slave on the African shore, ['shore of darkness,' says Mr. Thacher—'shore of light,' says Dr. Tyng]—and thus do more for the cause of real emancipation, *than had been accomplished by the Anti-Slavery Society since it had an existence.*' Does Mr. Bethune believe that story? Do slaveholders believe it? Do their apologists believe it? Do Judge Lynch and his disciples believe it? Not one of them. Else why do the mob suffer a colonization meeting to be held without disturbing it? Why are not brickbats prepared for the head, and tar and feathers for the body of G. W. Bethune? Why are not rewards offered for the abduction of leading colonizationists? Why can they, if they are really doing more to ABOLISH SLAVERY with $25, than the anti-slavery society with its tens of thousands, pass without molestation, nay with marked approbation through the slaveholding States, where abolitionists would be sacrificed instantly? Why was R. R. Gurley allowed to hold a public meeting in *New Orleans* on the 18th ultimo, and 'a handsome subscription made to the objects of the Society, and a committee of twelve appointed to procure donations from persons not in attendance'? Mr. Bethune may answer these questions at his leisure. But our reply is, *Because his statement is not true:* it is too ridiculous for ridicule, and too false for fiction. After all these eloquent pleadings and surprising assurances, how much was raised by subscription do you think, reader? The audience was immense—perhaps not less than 3500 or 4000 persons present. It was proposed to raise a certain amount of money by individual contributions of $25 each, Mr. Bethune standing ready to make proclamation of each gift, he prefacing the matter with the statement, 'that one gentleman who had been a frequent and liberal contributor on former occasions, had just added to his former gift a donation of $1000.' 'Repeated annunciations followed of individual contributions of $25 each,' says the New York Observer. True—but repeated how many times? Not more than six or eight times, if our ears did not deceive us. We do not think that $200 were obtained in this manner from the vast assembly! It was so trifling a sum that the Observer says nothing about it. In addition to it, a collection of small change was also taken up. At the anti-slavery meeting, upwards of *twenty-one thousand dollars* were pledged to carry on its operations, and it was resolved to raise the sum of ONE HUNDRED THOUSAND DOLLARS during the present year.

MR. BETHUNE'S DEFENCE.

This individual, in his exordium, said—'Last year, after having spoken in behalf of the Colonization cause, I found, in looking into the columns of the Liberator, that I had become the owner of a large estate, which I knew nothing of. According to Mr. Garrison, I was largely interested in slave property.' It is not true that we made a positive affirmation. In commenting upon Mr. Bethune's folly and wickedness, as displayed in the Brick Church last year, we attempted to account for his zeal in behalf of the south by stating that we understood he was interested in slave property by marriage, for so we were told in Philadelphia. We gave it as a *report*, not as a *fact*. Why did Mr. Bethune repel the insinuation? Evidently, because he viewed it as slanderous—as tarnishing his reputation—as being derogatory to the character of an upright man—for he has such a tender conscience, and so liberal a heart, that he says if he should come into the possession of a cotton plantation, *he is sure he should not know what to do with it*, unless he sold it, and put the proceeds into the treasury of the Colonization Society!! Then we have a few questions to ask. Does Mr. Bethune mean to concede, that it would be dishonest for him to be interested in slave property? Would it be inhuman for Mr. Bethune to be interested in slave property? Is it praiseworthy, and deserving of public proclamation, in Mr. Bethune, not to be interested in slave property? Then who can honestly or honorably be a slaveholder?—And why is Mr. Bethune the best friend and ally of slaveholders? 'Birds of a feather flock together,' is an adage as true as it is familiar.

N. B. This is the individual who sneered at Mr. Thompson last year, by saying that he had come to this country 'to make speeches.' His speeches could be answered only by brickbats, and rotten eggs, and daggers, and mobs! They caused this despotic nation to tremble—and yet they were worthy of Mr. B.'s merriment! Indeed!

SELF-DEFENCE. Webb, of the Courier and Enquirer, is a brutal pugilist in practice, and a revengeful duellist in spirit—very jealous of his *honor*, and prompt to repel any encroachment upon his rights—and, abolitionists and the colored people out of the question, he is ready to eulogise the man who will return blow for blow, and cursing for cursing. Alluding to the late pro-slavery disturbance in Marion county, Missouri, he says—'One Muldrow, an abolition emissary, took occasion to stab and murder a *respectable* individual *in a church*, merely for expressing his abhorrence of the abolition movements'—i. e. merely for insulting the feelings, disturbing the proceedings, and invading the rights of a whole congregation, in the most profane and insolent manner. We give Webb's account of the affair:—'Immediately after the sermon, [by Rev. Dr. Nelson,] Muldrow rose with a paper in one one hand, and a knife in the other, and commenced reading the paper, requesting such as favored the abolitionists to subscribe such sums as they thought proper for the furtherance of their objects. Dr. Bosley rose and said, that none but a [d——d] scoundred would act as Muldrow was doing; and after some altercation, ☞ *in which the Doctor drew a pistol*, Muldrow plunged his knife into the Doctor's side—whether fatally or not, was doubtful; but hopes were entertained of his recovery.' Thus it is conceded by Webb, that Bosley was the assailant: in any other case, he would have eulogized the conduct of Muldrow as brave and spirited, and justified by the brutal attack upon him. But it is his opinion, not only that abolitionists deserve to be mobbed even 'in a church,' but that if they will not suffer their dearest rights to be trampled upon with impunity, and themselves to be shot down as mad dogs, they are still more deserving of bonds and death! Suppose the persecuted should turn persecutors, and break up colonization and other pro-slavery meetings in a riotous manner, and attempt to lynch southern slaveholders who might be found here at the north—what would he say then?

But Webb has not told all the truth—no marvel. Not only did Bosley interrupt a religious meeting in a profane and rude manner, abusing Dr. Nelson, and accusing him of being the cause of all the disturbance, but he struck Muldrow with a sword-cane, then drew a pistol and snapped it at M., and then attacked him with his cane, *before* M. grappled with him, or did him any injury. Webb says at the commencement of his paragraph, that Bosley was *murdered*—at the close of it he says, 'hopes were entertained of his recovery'!

We may and do condemn Col. Muldrow for resorting to violence even to save his life, because we believe non-resistance under such circumstances is a duty—but Webb does not. ☞ It is proper to state, that Muldrow *is not an abolitionist*. He belongs to Mr. Joseph Tracy's corrupt little party, who are for indemnifying the masters for their slaves, i. e. rewarding the robbers of the poor and needy, by the aid of government.

Recent accounts from Marion, state that Dr. Bosley is fast recovering.

JOHN QUINCY ADAMS. The startling but eloquent speech of this gentleman in the House of Representatives, in reference to the disastrous prospects before us, arising from the existence of southern slavery, the cruel treatment of the Indians, and the conquest of Texas, is full of solemn, and perhaps seasonable warnings, especially to the people of the free States. Undoubtedly, some terrible judgments are in reserve for this hypocritical, oppressive and perjured nation, and the glittering sword of the Almighty is to be drawn against it. Wo to its inhabiters,—to those whose hands are defiled with blood, and who devour the poor and defenceless!

Mr. Adams thinks that if Texas should be wrested from Mexico, and annexed to the Union, Great Britain would take possession of Cuba and Porto Rico, by session from Spain, or by the batteries from her wooden walls—'and if you ask her by what authority she has done it, she will ask you, in return, by what authority you have extended your sea coast from the Sabine to the Rio Bravo.' 'What,' he asks, 'in a prudential and military point of view would be the addition of Texas to your domain? *It would be weakness*, and not power.' It is worthy of remark, however, that in a debate on the 7th ultimo, Mr. Adams stated that under president Monroe's administration, 'he (Mr. A.) was for holding Texas; no other man, in the administration, was.' Now he inquires—'As to the annexation of Texas to your Confederation, for what do you want it? Are you not large and unwieldly enough already?' It seems he did not think so formerly: we are glad he has changed his opinion.

Of the resolution which elicited this speech, Mr. A. says—'We are called to vote upon it without knowing how deep it will dive into the public purse. It is, I believe, the first example of a system of gratuitous donations to our own countrymen, infinitely more formidable by its consequences as a precedent, than from anything appearing upon its face.' Yet, with surprising inconsistency, he adds—'I shall, nevertheless, vote for it.' What avail these alarming objections, in view of his support of the resolution? He calls it 'a *lavish* disposal of the public funds'—yet he votes for it. He says he shall 'seek for a *principle*' which may justify him in the judgment of his constituents—i. e. he shall seek for a principle to justify the sacrifice of principle! Nay, he promises to 'vote again and again for drafts from the treasury *for the same purpose*, should they become necessary, *till the treasury itself shal be drained*.' We are not wise enough to perceive any consistency or principle in such conduct.

'GENERAL MEETING.' During the sittings of the General Assembly at Pittsburgh, that vain, shallow, but crafty and indefatigable personage, ELLIOT CRESSON of Philadelphia, attempted to give an impulse to the odious cause of African Colonization, 'by lecturing on the Sabbath days in the churches, and holding meetings on the week evenings, from week to week.' The editor of the Evangelist says, that, being in Pittsburgh on Friday evening, seeing a notice in the papers of the city for a 'General Meeting,' to be held in the 3d church, and hearing a notification read from the moderator's chair of the General Assembly to the same effect, and that Mr. Cresson and others were to speak, he went seasonably to the place. The hour of eight arrived, and brought E. C. to an assembly of 40 persons, 'all told,' which was afterward increased to about 100! His only supporter was the Rev. Dr. Palmer of Charleston, a slaveholder.

At a subsequent meeting which was somewhat larger, harangues in favor of the old handmaid of slavery were made by Rev. Dr. Witherspoon, of S. C. and two or three other reverend robbers and doctor-of-divinity oppressors, and by *Rev. Dr. Beecher*, who, like R. R. Gurley, 'goes with the south,' and who thinks that by letting slavery alone 200 years, and saying nothing about it, it will by that time be defunct! 'How has the gold become dim!'

Question—'Why cannot abolition and colonization go together?' *Another*—Why is it that a notice of a colonization meeting can be read in the General Assembly, (a majority of which is undoubtedly hostile to the abolition cause,) when the question of slavery is indefinitely postponed by that body?

PANEGYRIC. The N. York Courier and Enquirer styles the Anti-Slavery Office 'the *murder-mill* in Nassau-street,' and the officers and members of the Society, 'that *abominable band of ruffians*.' This 'hard language' is altogether too *soft*, we suppose, to excite any emotion of disapprobation in the sensitive breasts of the editors of the Vermont Chronicle, Boston Recorder, and Christian Mirror. Such men as Arthur Tappan, William Jay, and Gerrit Smith, may be stigmatized as ruffians and murderers, and these editors not be ruffled at all in their complacency; but they instantly become indignant and vehement, whenever they hear the robbers of God's poor, the oppressors of the weak and defenceless, the traffickers in slaves and souls of men, called by their proper names!

TRICK OF SLAVEHOLDERS. There was a meeting of an Anti-Slavery Society in Belpre, Ohio, a few weeks ago. The mob organized in Parkersburg, Va. on the opposite bank, but were prevailed upon by the more sober citizens to desist from violence. The slaveholders in that place, made the blacks believe that, *if abolitionists succeeded, the slaves would all be massacred!*—Hitherto the assertion has been, that if we should succeed, the *slaveholders* would all be massacred—now, it seems, it is only the *slaves* who would suffer. Nothing, however, would be killed but the monster slavery—nothing destroyed but whips, collars, chains and thumb-screws.

REV. DR. NELSON. It appears that this devoted and self-sacrificing servant of God has been driven out of Marion county, with his family, under the most distressing and perilous circumstances, by the insanely ferocious supporters of the hellish system of slavery. The experience of every day is testifying, in the most solemn manner, that the slaveholding spirit of this country is full of deadly hostility to all that is humane in practice, or invaluable in freedom of thought, or holy and precious in religion. What shall the end of these things be?

SPIRITED. The editors of the Vermont State Journal make the following spirited call, in view of the alarming fact that Mr. Calhoun's Bill had been read a third time in the Senate:

'We earnestly recommend to our fellow citizens throughout the State to call TOWN MEETINGS without the least delay, to pronounce public opinion on the infamous Bill now before the Senate of the United States, commonly known as CALHOUN'S GAG LAW. Freemen of Vermont! Let your voice be heard! 'Eternal vigilance is the price of Liberty.'

Fortunately, the Gag Law has since been rejected, so that the meetings summoned will not be needed—no thanks, but all imaginable condemnation to Martin Van Buren.

DR. BEECHER. The Cincinnati Journal makes proclamation—probably by authority—to this effect:—'Dr. Beecher has from the first disapproved of anti-slavery measures: if there is any change, it is *yet to come*. We protest against representing him to be, or about to be, what he never was, and is *never likely to be*, [i. e. an abolitionist.] He stands upon the ground [rolls in the mire] of *colonization and gradual emancipation*.' In this matter, he is recreant to his country, himself, and his God.

BACKING OUT. Mr. Tracy says of his article respecting the New England Convention—

'Since it was published, we have heard of several persons—who say that they are 'very well satisfied' with the Convention. Probably, many others could be found, who are of the same mind; but, at that time, we had found none of them.'

QUERY—'At that time,' had he found any abolitionists who were *not* 'very well satisfied' with the Convention? Yea, or nay.

A GREAT NUISANCE. The Grand Jury of Frederick county, in Maryland, have presented the State as '*an insupportable nuisance*,' on account of its political inequalities. *We* present it as a worse nuisance for enslaving more than one hundred thousand of its inhabitants.

☞ The Colonization Society is popular in the Sodom of America, New Orleans. R. R. Gurley has been speechifying in that city, and obtained about $4000 in aid of his expatriating scheme. This fact shows the perfect agreement that exists between slavery and colonization.

BOSTON RECORDER.

We have charged the editor of this paper with misrepresenting both the anti-slavery meeting at New York and the New England A. S. Convention, and of making assertions which we doubted his ability to sustain. We have challenged him to produce his evidence—but he is dumb—convicted of gross injustice before all the people.

He asserts that 'nobody was very well satisfied with the Convention.' We have already shown, that no statement could be farther from the truth. An estimable lady, known to us only by her good works, has forwarded to us the following letter, by way of rebuke to Mr Tracy, and of encouragement to us:—

BOSTON, June 9th, 1836.

MR. GARRISON:

Permit me to request your acceptance of the enclosed five dollars, to aid in the glorious cause in which you are embarked.

From one who was very well 'satisfied' with the N. E. Anti-Slavery Convention.

N. B. May all who read the *Recorder* send you a like sum.

FOURTH OF JULY.

Are abolitionists awake? Are they sincere in their professions of sympathy for the slaves? If so, they will embrace every possible opportunity for pleading their cause. On this day we are still permitted to speak of liberty, emancipation and equal rights. Let us embrace it with as much eagerness as if we each of us had a brother now toiling beneath the lash of a taskmaster, with no friend near him to pour the balm of consolation into his aching bosom,—obliged to retire from his bitter task to his cheerless hut, where no kind sister awaited his return, and no loved friend could soothe his troubled spirit. Let each of us place ourselves in the condition of one of those wretched beings, and consider how we should wish our professed friends to act,—and then go and do likewise. It will be very easy to get up a meeting in every village in the land. The occasion can be turned to good account in the advancement of our holy cause. If popular orators cannot be had, no time can be more suitable for making a maiden speech. Reader, if you are an abolitionist, this is addressed to YOU, and it is your duty to see that it is attended to, in your town or neighborhood. Don't forget to take a liberal collection. N. S.

ANOTHER SLAVEHOLDING STATE.

On Monday, June 13, Arkansas, (slaveholding) and Michigan, (free) were added to this 'glorious Union.'—Again have slaveholders, and their northern co-partners exhibited their hypocrisy, and uncovered their nakedness, revealing to the world the hollow-heartedness of their professions of love for liberty, and the unyielding tenacity with which they lay hold on despotism. The slaveholding states have long been pathetically deploring the existence of that bitter evil, that 'heavy burden,' that withering curse, that deadly scourge fastened upon them, without their consent, by Great Britain. They were in the condition of a man poisoned by the bite of a venomous serpent; and while they were reeling and fainting and writhing with agony, they saw the same deadly serpent fix his fascinating eyes with enchanting gaze upon their infant brother. If their professions were sincere, should we not expect to see them use their remaining strength to lift up a warning voice to the unwary child, bidding him beware of that fatal snare, and to escape instantly from those snaky folds? But what have we seen? They have exerted themselves to the utmost of their enfeebled powers, first to stupify and then to bind their infatuated brother, so that the insatiable serpent might feast upon his flesh. How many more such scenes will it take to tear open the frail disguise which with our southern brethren cover their determination to extend and perpetuate slavery. The yet deeper guilt of our northern representatives and senators will be noticed hereafter. N. S.

MOBBING.—We learn that a disgraceful trampling upon law, and the rights of fellow citizens, has recently occurred even in Bridgton, one of the most respectable towns in old Cumberland County. An anti-slavery meeting was disturbed by the ingress of some dozens of persons, who seemed intent on staying proceedings; when the meeting, after ineffectual attempts of the speaker to go on with his address, adjourned to a private house to finish their business. Did this infection come from *Denmark!—Christian Mirror.*

☞ We *guess* 'this infection' did not all come from the little village of Denmark—a part of it, at least, emanated from Portland.

DEATH OF NERO.—An express arrived here last week from Newmansville, thirty-five miles north of Micanopy, bringing news of the murder of Captain Gibbons and Nero, as they were collecting cattle on Paine's prairie, the Thursday previous. This Nero was an Indian negro, remarkable shrewd and sagacious. He is said to have been more familiarly acquainted with the language, manners and customs of the Seminole Indians than any other man living. He has been acting as guides to the whites during most of the last campaign, and it was probably owing to his sagacity that every man with the baggage wagons was not cut off a few months since at Black Point, on this same prairie and within a few miles of the very spot where he lost his life. The Indians have long sought to kill him, and he has at length fallen, being shot plump through the heart, he fell without a struggle or a groan. Some years since he resided among the Indians; he acquired all their shrewdness and cunning, and was rather a favorite, until he accidentally killed one of them in a scuffle. He went to St. Augustine and delivered himself to the civil authority, was tried and acquitted: since then the Indians have been constantly seeking to destroy him, but he had by his vigilance eluded all their cunning until now, although he has ever since resided and hunted in their vicinity.—*Jacksonville Courier.*

PRIVILEGE OF AMBASSADORS. A case of some interest was decided in the Circuit Court of the district of Columbia, on Tuesday of last week. A complaint was laid before the Court, through the Secretary of State, against Madison Jeffers, a constable, for having unlawfully entered the house of Mr. Bankhead, the Secretary of the British Legation, and arrested therein and taken therefrom, by force, a colored man in the service of Mr. Bankhead, but claimed as a runaway slave, by a gentleman named Keene. It was alleged by Jeffers that Mr. Bankhead had consented to the arrest and removal of the colored man, but shown, on the contrary, by Mr. Bankhead's butler, that both Mr. Bankhead and his lady remonstrated against the officer's proceedings. The Court, consisting of Chief Justice Cranch and Judges Thurston and Morsell, declared the conduct of Jeffers to be a breach of the privilege granted to foreign ministers, and adjudged him to be dismissed from office.

Extract from a letter dated New Orleans, June 2d.—'Gen. Houston is in bad health, and without good attention I fear will lose his life—his wound in the foot is very bad, and I think must mortify. He is quite unable to stand, and fainted yesterday, when a little fatigued.' We trust the above may not be true, or at least exaggerated.—*Baltimore Gaz.*

THE SLAVE TRADE.—'We learn,' says the Courier Francais, 'that the convention for the suppression of the slave trade had just been signed by the minister for Foreign Affairs and the Sweedish Minister, who on friday sent it off by express to Stockholm.'

WASHINGTON, Saturday June 18th.

This has been rather an interesting day. In the Senate, Mr. Clay, from the committee on Foreign Relations, made a report on the subject of our relations with Texas, concluding with a resolution that this Government ought to recognise the independence of Texas, whenever it shall satisfactorily appear that Texas has a government capable of mantaining itself, and of performing its obligations to other nations.

THE TRIAL OF REUBEN CRANDALL, M. D., charged with publishing seditious libels, by circulating the publications of the American Anti-Slavery Society. Before the Circuit Court for the District of Columbia held at Washington in April, 1836, occupying the court the period of ten days.

This report is from the hands of Dr. Crandall himself, and occupies a pamphlet of sixty-two pages. It contains the speeches of the brosecuting attonrey and counsel, in addition to the examination of witnesses, &c, and is full satisfactory. As settling some interesting points in law, no less than in determination how fart hat law effects an important principle and question, in a slaveholding district, the Trial presents great attrection above the interest usually felt in cases of libel.

As there has been another report of the Trial published, it may be well to add, this having been issued by Dr. Crandall himself, his friends are advised to order the present edition, printed by H. R. Piercy, of this city. It may be had at the Anti-Slavery Office, and we presume at the Book stores, or of Dr. Crandall at 417 Houston street.

FOURTH OF JULY, 1836.

At a special meeting of the Board of Managers of the Mass. Anti-Slavery Society, June 6, 1836, it was unanimously

Voted, That it be recommended to abolitionists throughout the State, to celebrate the Fourth of July by public meetings and addresses upon Liberty and Slavery, and to take collections in aid of the Anti-Slavery cause.

June 18. S. J. MAY, Rec. Sec. pro. tem.

ANTI-SLAVERY NOTICE.

The Old Colony (Plymouth Co.) Anti-Slavery Society, will hold their Annual Meeting on Monday, July 4th, *(Independent (?) day for the United States of America, one-sixth of whose population are slaves)* in the Evang. Cong. Meeting-house, Kingston, at 9 o'clock, A. M. The friends of the colored man, and of the right of free discussion, are requested to attend. Subjects of such importance as are to be presented, will, of course, elicit interesting remarks.

☞ It is earnestly desired that each town Society may be fully represented.

Per order of the Board,
GEO. RUSSELL, Sec'y.
Kingston, June 14, 1836.

NOTICE.

The Scituate Anti-Slavery Society will hold its third semi-annual meeting at the orthodox congregational meeting-house, on Monday, July 4, at 4 o'clock, P. M., at which Addresses appropriate to the day, will be delivered by Messrs. Southard of Boston, and Taylor from Richmond, Va.

Ladies and gentlemen are invited to attend. A collection will be taken up in aid of the cause of emancipation. J. VINAL, Sec'y.

Scituate, June 15, 1836.

MONTHLY CONCERT.

The Monthly Concert of Prayer for the Slaves, in the United States, will be held next Monday Evening, June 27, at Congress Hall, corner of Milk and Congress-streets. June 25.

DIED—In this city, Sunday, June 12, after a long sickness, Mr. John More, aged 35 years.

In Waltham, Mass., Stebbins Fiske, only son of Emery and Susan Bemis, aged 13 months.

SONGS OF THE FREE!

JUST PUBLISHED, and for sale at the Anti-Slavery Office, 46, Washington Street,—'SONGS OF THE FREE, AND HYMNS OF CHRISTIAN FREEDOM.' '*Suited to such as visit at the shrine of serious Liberty.*'—PERCIVAL.—pp. 228. Price 50 cts.

The work was prepared with particular reference to the Monthly Concert of prayer for the slaves, and will be found well suited for use at all Anti-Slavery meetings of which singing constitutes part of the exercises. It contains 119 hymns, proper for devotional exercises, beside an excellent selection of poetry, from writers of our own and past times, calculated to awaken a love of liberty, and excite sympathy for the injured and oppressed. Notes to illustrate and enforce the sentiments of the poetry, are interspersed through the volume. But the editor's advertisement will better present the occasion and design of the publication.

EDITOR'S ADVERTISEMENT.

Those who are laboring for the freedom of the American slave, have felt their need of aid which has ever been sought by those in all ages who have striven for the good of their race; the encouragement, consolation and strength afforded by poetry and music. This generally expressed feeling was the origin of the present book of hymns with the accompanying strain of poetry; hardly less elevated, though more ornamented and diffuse than is allowed by the severe beauty and sublimity which should model the Christian Lyric.

They feel that the spiritual warfare in which they are engaged, requires the exercise of all the faculties; and they cannot allow the opponents of their principles the selection of the moral and intellectual powers with which it shall be carried on,—no, though this free use of their own souls should occasion men to call them agitators and fanatics. In giving man imagination and affections, God has furnished him with the powers that enable him to follow the dictates of reason and revelation; and he should not do otherwise than cultivate and sanctify ALL the faculties, subduing them to the obedience that is in Christ Jesus, by gladly acknowledging through them all, the fraternity of the human race.

PORTRAIT OF MR. GARRISON.

THE subscriber has published a Portrait of MR. GARRISON, engraved on steel by Sartain, from a picture by himself, copies of which may be obtained at 46, Washington-street, Boston—at the Anti-Slavery Office, New York—and of Mr. Benjamin C. Bacon, Philadelphia. Price one dollar each, which is but one third the usual price for such engravings. The engraving is large, and done in the best English style of mezzo tint, and is a faithful copy from the picture, which has been pronounced by the most intimate friends of MR. GARRISON a very perfect likeness, in which opinion, the subscriber is happy to say, Mr. G. himself coincides. So pleased was Mr. THOMPSON with this picture, that a copy was made at his request, and taken with him to England.

M. C. TORREY,
3, Graphic Court.
Boston, June 3, 1836. tf

JUST PUBLISHED, by the Massachusetts Anti-Slavery Society. '*A Full Statement of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the Fourth and Eighth of March, showing why there should be no Penal Laws enacted, and no Condemnatory Resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies.*'

☞ For sale at the Anti-Slavery Rooms, 46, Washington-street, (3d story.) Price 12 1-2 cents.
March 19.

LITERARY.

[From the Haverhill Gazette.]

LINES

Written on the passage of Mr. Pinckney's Resolutions in the House of Representatives, and of Mr. Calhoun's 'Bill of Abominations,' in the Senate of the United States: by J. G. Whittier.

Now, by our fathers' ashes! where's the spirit
Of the true-hearted and the unshackled gone?
Sons of old freemen, do we but inherit
Their *names* alone?

Is the old pilgrim spirit quenched within us?
Stoops the proud manhood of our souls so low,
That mammon's lure or party's wile can win us
To silence now?

No—when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks for our lips are forging,
SILENCE IS CRIME!

What! shall we henceforth humbly ask as favors
Rights all our own? in madness shall we barter
For treacherous peace, the FREEDOM Nature gave us,
God and our charter?

Here shall the statesman seek the free to fetter?
Here Lynch law light its horrid fires on high?
And in the church, their proud and skilled abettor
Make truth a lie?

Torture the pages of the hallowed Bible,
To sanction crime and robbery and blood,
And in Oppression's hateful service, libel
Both man and God?

Shall our New England stand erect no longer,
But stoop in chains upon her downward way,
Thicker to gather on her limbs and stronger
Day after day?

O no; methinks from all her wild green mountains—
From vallies where her slumbering fathers lie—
From her blue rivers and her welling fountains,
And clear, cold sky:

From her rough coast, and isles, which hungry ocean
Gnaws with his surges—from the fisher's skiff,
With white sail swaying to the billows' motion
Round rock and cliff:

From the free fire-side of her unbought farmer—
From her free laborer at his loom and wheel—
From the brown smith shop, where beneath the hammer
Rings the red steel:

From each and all, if God hath not forsaken
Our land, and left us to an evil choice,
Loud as the summer thunder bolt shall waken
A PEOPLE'S VOICE!

Startling and stern! the northern winds shall bear it
Over Potomac's to St. Mary's wave;
And buried Freedom shall awake to hear it
Within her grave.

O let that voice go forth;—the bondmen sighing
By Santee's wave—in Mississippi's cane,
Shall feel the hope, within his bosom dying,
Revive again.

Let it go forth!—The millions who are gazing
Sadly upon us, from afar, shall smile,
And, unto God devout thanksgiving raising,
Bless us the while.

O, for your ancient freedom, pure and holy,
For the deliverance of a groaning earth,
For the wronged captive, bleeding, crushed, and lowly,
Let it go forth!

Sons of the best of fathers! will ye falter
With all they left ye periled and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer strengthened for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your heavenly Father,
MAINTAIN THE RIGHT!

[From 'The Songs of the Free.']

HYMN FOR THE MONTHLY CONCERT.

BY CAROLINE W. SEWALL.

Lord, when thine ancient people cried,
Oppressed and bound by Egypt's king,
Thou did'st Arabia's sea divide,
And forth thy fainting Israel bring.

Lo, in these latter days *our* land,
Groans with the anguish of the slave;
Lord God of hosts! stretch forth thy hand,—
Not shortened that it cannot save.

Roll back the swelling tide of sin,
The lust of gain—the lust of power:
The day of Freedom usher in:
How long delays the appointed hour!

How long, oh Lord, how long!—we wake,
We watch, we weep, we cry to thee—
The oppressor hears yet heareth not.
Thou captive lead'st captivity.

As thou of old to Miriam's hand,
The thrilling timbrel did'st restore,
And to the joyful song her land
Echoed from desert to the shore—

Oh let thy smitten ones again
Take up the chorus of the free;
'Praise ye the Lord! his power proclaim,
For he hath triumphed gloriously!'

WHAT A FARMER WANTS.

The farmer wants a noble mind,
A purpose sure and steady,
To patient industry inclined—
For business always ready.

Good careful habits well infixed,
And judgment acting clearly,
To sift out truths with error mixed,
Though it should cost him dearly.

He wants a neat and prudent wife,
Who when he earns can save it,
Who kindly soothes the cares of life,
(Best gift of him who gave it.)

He wants a snug and tidy farm,
And health and strength together,
A house and barn to keep all warm
In cold or rainy weather.

Heaven's blessing then must crown the whole,
Or all his hopes are blasted,
But with *this* resting on his soul,
The purest joys are tasted.

He then enjoys a bliss unknown
To those the world calls greatest;
Known only to the good alone,
The earliest and the latest.

MISCELLANEOUS.

'CONSISTENCY THOU ART A' *BAUBLE!*

At a large and crowded 'Texas meeting' in Cincinnati, the following resolution was unanimously adopted.

'That all laws, international or domestic, having a tendency to enslave mankind, *or any portion of the human family*, are unnatural, a libel upon heaven, and being instruments enacted by 'tyrants' for their own benefit, ought not to be recognized by freemen as an obstacle preventing them from lending their assistance to the Texians, *or any other people struggling for liberty*.'

When we read this we felt like hiding our heads in the dust for *very shame!* We thought that the stones of the street must cry out with bitterest reproaches, '*ye base republicans*, read ye not in those words your own degradation and infamy, and that in them is written your own condemnation!' We thought that the taunts of tyrant-ridden Europe must assail our ears in every gale that swept across the ocean! We thought that the cries of two millions and a half of *slaves* would come up in tones of thunder, to our own deep confusion, when they caught the words, '*or any other people struggling for liberty!*' We fancied we heard the awful voice of the Almighty sounding through the heavens, 'I will be a swift witness against this people, who put light for darkness, and darkness for light; who call evil, good, and good, evil'!

Be it remembered that this resolution was adopted by some of the very men, who but a short time since, drove Mr. Birney from Cincinnati for daring to say not half so much as this, 'that all laws, international or domestic, having a tendency to enslave mankind, or any portion of the human family are unnatural, a libel upon heaven.' These same *men* held a meeting to put down those who maintained that these laws 'ought not to be recognized by freemen as an obstacle preventing them from lending their assistance to the' *slaves*, not like the Cincinnatians to the Texians, with *purse and powder*, but with the 'sword of the Spirit' pressed home upon the conscience of the slaveholder.—Ah! if such a resolution had been adopted by the American A. S. Society, heaven and earth would have been moved against its authors, till they had fled to the mountains and the deserts from the wrath of '*insulted' republicans*. Where are the sentinels of 'vested rights' that they are not out upon these 'incendiary' Cincinnatians? Where are the *pious* editors of the Journal of Commerce, those *conservators of slavery*, that they do not denounce those 'intermeddlers' with the 'legalized property' of Mexico? Rather may we not ask, why there is not one universal burst of indignation against such shameful pro-slavery inconsistency? Why, but that the press is muzzled by the Genius of Slavery?—*Hampshire Republican.*

THE TEXIAN WAR.

We rejoice to find a paper occasionally containing sentiments on this subject which we can adopt. The following from the National Gazette of Philadelphia, is in our judgment a plain statement of the matter.

'The more we read and reflect upon the Texian question, the more we feel it our duty to protest against the efforts which many of our papers are making in behalf of the colonists. There could not be a clearer case to our mind of unlawful revolt against constituted authority—a more decided violation of the precept to give to Cæsar the things that are Cæsar's—than that in which they are involved. Something ridiculous, even, is attached to their proceedings. Here are a number of persons who settle themselves in the territory of a government which permits them to do so on certain conditions. Finding it conducive to their interests, in some respects, to disregard these conditions, they raise the cry of oppression and tyranny because they are not allowed to treat them with contempt; unfurl the standard of rebellion against the power that interferes with their illegal endeavors; declare themselves independent; call upon the world to applaud their heroic spirit, and assure the good people of the United States in particular, that they are only imitating the example set by them in their own glorious revolution. There is not a whit of difference, in principle, between this conduct and that of an individual who should engage a room in a respectable lodging-house, on the well-understood condition of doing nothing to injure the establishment in any way, and then having determined to convert it to a rendezvous for blacklegs and blackguards, should send 'mine hostess' about her business because she will not consent to such a prostitution of her premises, declare himself independent of her control, and *vi et armis* attempt to maintain possession. What would the law of the land say to such a course? and what say the law of nations and the law of justice to the perpetrators, on a large scale, of similar deeds?

TEXIAN REBELLION.

The more we read and hear of this 'Texian struggle for liberty,' the more are we satisfied of the correctness of the position we assumed upon the very first intelligence of the resort to arms; and the more are we convinced that citizens of the United States—so far as they are called upon to take any part in the matter—are bound to discountenance and discourage, in every possible way, the rash and hopeless enterprise.

The pretence of injustice and oppression which the Texians have set up is perfectly absurd; and all the allegations of wrong in their ridiculous 'declaration of independence,' are without any foundation in fact. Neither the Texian leaders, nor the most enthusiastic and sanguine of their friends, have ever shown one single instance of oppression, or violation, on the part of Mexico, of the terms upon which emigration was invited, and has been encouraged in Texas. So far from this the whole history of the Texian settlement is but the history of unworthy and faithless attempts to rid themselves of the wholesome restraints of the Mexican law—*in particular, the law for the prohibition of slavery.* The open and daring violations of this law, and also of the laws against trading with the Indians in arms, and swindling speculations in land, compelled the Mexican government to send the first troops into the colony. There is not the least doubt that the determination of the Mexican government—a determination from which neither the entreaties, threats, nor rebellions of the colonists in Texas have been able to dissuade them—to extinguish, or rather not to permit, slavery within the territory, is the efficient cause of the disturbance. The plea of *liberty* is a mere pretext. It is the *liberty* of *slavery* the Texians want. Of real, universal liberty they have already more than suits their purpose.

We are glad to perceive that public opinion is getting right on this subject. The presses in various parts of the country are beginning to see the true state of the controversy. Hitherto the sympathy for the Texians has been wholly blind, where it has not been induced by selfishness. But it will not long be so. The eyes of the blind will be opened and the designs of the crafty exposed. Already are influential presses engaged in placing the thing before the public in its true light. Yet other presses persist in endeavoring to enlist the sympathies of the people, and even the action of our government, in favor of the Texians. The acknowledgment of Texian independence, the purchase of the territory, and even a process of land-stealing, in the way of *conquest* are severally recommended. But we have no fears of any thing of the kind.—*Salem Land.*

ONEIDA INSTITUTE.

We were somewhat amused the other day, by a note in one of the papers, concerning the working of the wondrous mind of a Mr. Wager, who was wondrously active it is said, in the ever-memorable Utica mob against abolition. The working of Mr. W.'s mind in the case before us, seemed not to be upon a large scale; it was only getting a law passed in the legislature to deprive the Oneida Institute of its appropriate share of the School Fund. In this he succeeded. He got the act passed; but whether it will ever be put in execution remains to be seen. But suppose it is carried as rigidly into execution as was designed by its magnanimous author; why, in that case, it would cut off from that institution, say two hundred dollars! O lamentation, will not the school be broken up?—Probably Mr. W. also calculated largely upon the influence which his law would have upon the public mind. He certainly might have calculated thus if he did not: and it has had a kind of magic influence upon the community, but probably not exactly in the way that its author intended. The result thus far, was given us by a gentleman the other day substantially as follows: A public meeting was held, and five thousand dollars raised for the Oneida Institute. What a truant this public opinion is; what will Mr. Wager say, what will he do now? Why did he hate the Oneida Institute? Simply because it was a friend of the oppressed and of free discussion. What! and $5,000 put into the hands of such an institution for an attempt to wrest from it 200? 'Tis even so Amen! And let it have five thousand increase for every effort of any Wager, who in any way shall WAG against it. But let it stand independent in the liberty of the sons of God. And may the young men learn liberty, love liberty, and never be the moral pimps and panders for the lusts of other men.—*Oswego Herald.*

FOREIGNERS.

As Christians we regret the crusade which reckless politicians and misguided alarmists are raising against foreigners. Let us do our duty to foreigners, and let them come and enjoy with us the blessings of a free government. Consider how much we are indebted to foreigners from the beginning of our national existence. Of the men who acquired distinction in the cabinet, or in the field, during the revolutionary war, a very large proportion were foreigners. In 'the times that tried men's souls,' their services were acceptable —they were gladly received, and courteously treated. The illustrous Lafayette, Gen. Lee, Gen. Gates, Gen. Stewart, the inestimable Gen. Montgomery, Gen. Pulaski, Gen. Kosciusko, Baron Steuben, Baron De Kalb, Gen. M'Pherson, Gen. St. Clair, Gen. Hamilton, Robert Morris, the amiable Cha's Thompson, Judge Wilson, Thomas Fitzsimons, Wm. Findley, and hundreds of others, eminent during the revolution, were foreigners. Many of them were not excelled for services and merits by any native American. Not one of them, as far as is known, ever proved recreant to the cause of liberty. But who is that miscreant yonder—dark, designing, haggard—treachery on his countenance—a dagger in his hand? Is it not Arnold? It is. Was he an Irishman? No. He was not of the despised race, the foreigners. He was an American. Neither Irish nor French blood flowed in his veins.

Behold, there is another. Who is he, that Judas-like, is pocketing the wages of corruption, for which he has sold his country? Is he an Irishman? No. He is a native American. His name is Silas Deane.

But surely that numerous band of ruffians, and plunderers, and murderers, who are marauding and robbing—who are shooting down poor farmers, and their wives, and their children, are 'foreigners.' It is impossible they can be natives. No native American would perpetrate such barbarities on his unoffending fellow-citizens. It is an error. They are the refugees and tories—all native born.—*New York Evangelist.*

DISGRACEFUL SCENE IN CONGRESS.—A discussion on the admission of Missouri and Arkansas took place on Thursday, 9th inst. in the House, which continued all night, until 10 o'clock on Friday morning. We give an extract.

At 2 o'clock, the House enforced the call which they had ordered, and persisted in it till about four o'clock in the morning, when a full House was obtained, by dragging members from their beds, however sick, weary, and exhausted. The House then went into committee on the Arkansas bill, and Mr. Adams made his motion for the restriction in relation to slavery in the state, which was, after some discussion, negatived. The same motion, in another form, was afterwards made by Mr Slade, and, after some debate, in the course of which a personal altercation of a technical character took place between Jenifer and Bynum, was rejected.

The whole night was one of confusion and disorder, especially during the protracted proceedings on the call. Much is said about meeting between this and that man; but, in my opinion, they will all, in their cooler moments, be ashamed of their disorderly conduct.

At seven o'clock this morning, Mr. Mason, of Va. moved that the Committee rise and report the bills. Mr. Wise objected to it and said that the majority of the House had pressed this subject to an unreasonable extent and to an unseasonable time, and upon a House worn out, disgusted, tired and drunk. He threw himself into the breach and undertook, on his own particular account, to defeat the will of this pertinacious and exacting majority. He said he would speak until ten o'clock, the hour assigned for the meeting of the House, when, by the rules, the Speaker was obliged to take the chair, and cause the journal of the proceeding day to be read; after this the bills would cease to be the special order until Monday next. He had the power over this majority, and though jaded and exhausted, he would exert it, if he died by it. Mr. Wise was as good as his word and went on till 10 o'clock.

INCENDIARY PUBLICATIONS.—The Bill to prohibit deputy postmasters from receiving and transmitting certain papers therein described, &c. The question was on the passage of this bill (which had been ordered to its third reading by the casting vote of the Vice President.)

Some discussion took place on this subject, which was commenced by Mr. Webster, who objected to the bill partly on account of the extraordinary vagueness of its language. It directed its penalties against any postmasters who may knowingly receive or transmit any paper or production "touching Slavery." The phrase was so ambiguous, so indefinite, and so capable of misconstruction, that it might apply to papers which contained any reference in favor of slavery; it might even embrace the Laws of the U. States which touched slavery in some of their enactments, and even the debates in the State Legislatures themselves which were sometimes on that topic. But his principal objection was to the effect of the bill as abridging the liberty of the press. The transmission of the productions of the press by the mail, constituted their circulation; and without that circulation they would be harmless or useless. An attempt to check the circulation, was to abridge the freedom of the press. There were other objections urged by Mr. Webster, which were effective in their operation on the Senate The ground taken by Mr. Webster was advocated, confirmed and carried out by Mr. Davis, Mr. Clay, Mr. Morris, Mr. Ewing, (of Ohio;) and was opposed by Mr. Grundy, Mr. Buchanan, and Mr. Walker.

The friends of the Bill maintained that the Bill did not attempt to abridge the freedom of the press, that its only object was to prevent the mail from being made the vehicle for conveying destructive publications; that it was not an interference of the government, but it was rather a forbearance from action. The Government did not attempt to act upon any but their own officers, and, on them no further than to compel to aid in carrying into effect the laws of the States in which they reside. The question was taken on the passage of the Bill, and decided as follows—

YEAS—Messrs. Black, Brown, Buchanan, Calhoun, Cuthbert, Grundy, King of Ala., King of Geo., Mangum, Moore, Nicholas, Porter, Preston, Rives, Robinson, Tallmadge, Walker, White Wright—19.

NAYS—Messrs. Benton, Clay, Crittenden, Davis, Ewing of Illinois, Ewing of Ohio, Goldsborough, Hendricks, Hubbard, Kent, Knight, Leigh, McKean, Morris, Naudain, Niles, Prentiss, Ruggles, Shepley, Southard, Swift, Tipton, Tomlinson, Wall, Webster—25.

O'Connel has been unanimously elected to Parliament from the burough of Kilkenny. This is all the Tories gained by *unseating* him.

The Hon. Berkley Craven, a distinguished patron of the turf, committed suicide May 19th, by shooting himself with a pistol. He had just lost some £30,000 by betting at a horse race.

The Water Witch, British brig of war, lately captured a slave vessel at Whydah, on the coast of Africa, which had on on board nearly 600 slaves.

LECTURES OF GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTHWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

CONTENTS.

I. A brief History of Mr. Thompson's connexion with the Anti-Slavery cause in England, and the reasons which induced him to visit the United States.

II. Speech delivered in the Wesleyan Methodist Chapel, Irwell-street, Manchester, England, being a Reply to Mr. Borthwick's Statements on the subject of Slavery. London: J. Hatch & Son, 187, Picadilly; 1832. The subject, in this Lecture, is discussed on the principle of 'RIGHT BETWEEN MAN AND MAN.' The Reporter says: 'The moment Mr. Thompson was recognized, walking along the aisle towards the vestry, a burst of applause immediately proceeded from the auditory. Precisely at seven o'clock he ascended the pulpit, accompanied by the Borough-reeve, William Hill, Esq., Mr. Peter Clare, one of the Secretaries of the Anti-Slavery Society and by Mr. James Everett, one of the members of the Committee. To the latter was assigned the office of arranging and handing to the Speaker the documentary papers requisite to support the great cause of humanity. The large and beautiful Chapel was crowded with a highly respectable auditory; and never was a speaker more enthusiastically received—more attentively heard—more feelingly responded to.'

III. Discussion between Mr. Thompson and Mr. Borthwick, held at the Royal Ampitheatre, Liverpool. The discussion was continued six evenings with unabated interest. The Liverpool papers state, that although the house would accommodate 4000 persons, yet every evening many hundreds were unable to gain admission.

IV. Lecture, delivered Thursday evening, September 20, 1832, in the Irwell-street Chapel, Salford, Manchester. This Lecture was delivered soon after Mr. Borthwick, the West Indian pro-slavery advocate, had publicly said, that he would follow Mr. Thompson 'from place to place, like his evil genius. The following question is discussed in this Lecture: *Can any circumstances justify man in holding his fellow-man as property?* 'The lecture,' says the Reporter, 'was announced to commence at seven o'clock. The admission was by tickets, for which there was an unprecedented demand. As early as five o'clock the doors were surrounded by a number of most respectable persons, and by half-past six the Chapel was crowded by one of the most respectable auditories ever witnessed either in Manchester or Salford. We observed a considerable number of the Society of Friends present. At twenty minutes before seven, Mr. Thompson was recognized walking down the aisle, attended by several of his friends, and was greeted with enthusiastic cheers. A few minutes before seven, W. Hill, Esq., the Borough-reeve, entered, and was loudly cheered. Precisely at seven o'clock, Mr. Thompson, accompanied by the Borough-reeve and Mr. Peter Clare, left the vestry and ascended the pulpit stairs. Mr. Thompson came to the front of the pulpit, bowed respectfully to the assembly, and was received with immense cheers, which lasted a considerable time.'

V. Speech of Mr. Thompson, at the great Anti-Colonization Meeting, held in Exeter Hall, London, July, 1833, James Cropper, Esq., in the Chair. The following resolution was offered to the meeting by Mr. Thompson and unanimously adopted:

'*Resolved*, That the colored people of the United States, fully aware that the object of the American Colonization Society is not their improvement and happiness, have declared their detestation of it in the most solemn and public manner, that that oppressed people have our heart-felt sympathy;—and that the principles and efforts of their advocates, the Anti-Slavery Society of New England, have our cordial approbation.'

☞ The work contains 200 pages, and may be had at the Anti-Slavery Rooms in New York, Providence, Boston and Concord.

ANTI-SLAVERY ALMANAC.

THE second number of this annual is in press and will be published on or before the first day of July, 1836. We have no hesitation in promising that it will be superior to the first number, in the character of the matter it contains, and fully equal to it in mechanical execution. It will contain a greater variety of anecdotes and more complete statistics, in relation to slavery; but will not contain a list of Anti-Slavery Societies. If the number of societies increase at their present ratio, it will take nine pages of very fine type to give a list of the number there will be on the first of July. And besides, the changes in the officers are so frequent that a list made up at this time will be of but little use when the Almanac goes into general circulation. In addition to this, the labor of preparing the list is so great that the advantages resulting from it will not be sufficient to compensate for the trouble. We hope this explanation will be sufficient to satisfy those who are expecting such a list. We have, as yet, received but very little assistance from correspondents, and we take this opportunity to give an earnest request to the thousands of anti-slavery writers, in different parts of the country, to send us some of the rich treasures from their storehouses of facts, arguments, and illustrations.—Those who wish to extend its circulation abroad, are requested to forward us their orders soon, and they shall be promptly supplied. Price, $30 per thousand, $3.50 per hundred, 50 cts. per doz., 6 1-4 cts. single.

NATH'L. SOUTHARD, } Publishers.
D. K. HITCHCOCK, }

PROSPECTUS OF THE FRIEND OF MAN.

'THIS COMMANDMENT HAVE WE FROM HIM, THAT HE WHO LOVETH GOD LOVE HIS BROTHER ALSO.'
1 John, iv. 21.

EVER since God created man in his own image, his fundamental law has required every man to regard every other man as his equal, and to love him as he loves his own soul. And ever since Cain sought the favor of his Maker by a pretended worship, without love to his brother, the progeny of Cain have dreamed themselves religious, while saying in their hearts, 'Am I my brother's keeper?'

The second table engraved by the finger of God on Sinai, contained a solemn re-enactment of that original law; a decisive testimony against such selfish and spurious religion. Century after century holy men were inspired to tune the harp of melody and sweep the lyre of prophecy, in unison with the statutes of righteousness. Of their testimony, the fiftieth Psalm, with the first and fifty-eighth chapters of Isaiah, may be adduced as incidental, yet glowing specimens. But the religion of Cain had corrupted and well nigh displaced the religion of the law and the prophets, when Jesus Christ himself appeared among men to 'magnify and make honorable' its requirements. For this cause his Sermon on the Mount unfolded its long forgotten principles, and vindicated from perversion its oft misconstrued enactments. For this cause he 'went about doing good' to the bodies as well as the souls of men, that his followers might imitate his example. For this cause he put forth the parable of the good Samaritan, which teaches us to be neighbor to him who is fallen among thieves. For this cause he tested the religion of the rich young man, who imagined he had 'kept' the law 'from his youth up' by a requirement which sent him 'away sorrowful.' For this cause he drove the extortioners, as thieves, with a scourge of cords, from the house of prayer. For this cause he denounced woes upon the orthodox and high professing Scribes and Pharisees, whose hypocrisy was attested by their oppressions. For this cause he announced his fixed determination to distribute the awards of the last Judgment upon the principle of considering the good or ill treatment of one of the least of his earthly brethren to be virtually the treatment of his own person.

Christianity, while it remained such, was emphatically the *Friend of Man.* It could only become otherwise by a corruption which should extinguish its vital principle of equality and impartial love. The mystery of Iniquity began early to work. The Apostles themselves were 'in perils among false brethren.' who 'loved to have the preeminence,' and 'lord it over God's heritage.' In this spirit was revealed the *Man of Sin*, who exalted himself above all that is called God. Christianity degraded, became the ally of despotism. Tyranny dreaded the light that shone upon its own deformity, and deemed it unsafe to entrust to the injured poor the privilege of reading the Bible that condemned their own grievous wrongs!

This was the slumber of 'the dark ages.' Luther illumined its dungeons with a few gleams of day light. But we live in an age in which Protestants—so called—are redoubling its horrors, and becoming clamorous for the perpetuity of its darkness. In our own country, (so boastful of its liberties) they not only withhold the Bible from their brethren, but claim, and hold, and buy, and sell their souls and bodies as goods and 'chattels personal.' They 'forbid to marry,' and put asunder whom God hath joined together. They expunge, not the second merely, but every command of the Decalogue, particularly the first, the fifth, the seventh, and the eighth. They effectually say to their brother, 'thou shalt have no other God before thy earthly master.'* They annul the law of obedience to the parent and of instruction to the child. They declare the wife and husband 'not entitled to the conditions of matrimony.' They sanctify and legalize 'the highest kind of theft,' the robbery of the labor of a whole life—the person of the laborer himself. They extort, not the unwilling tithe of the reaper's toil, but the hire itself, and the reaper with his hire! They 'use their neighbor's service without wages, and give him not for his work.' They judge not the cause of the widow, neither doth the cry of the needy come before them.

Such, to an alarming extent, is the religion of the nineteenth century, in America—a religion which claims to be the religion of Protestants and of the Bible! It prates of the horrors of the inquisition, and erects gibbets for the defenders of the truth—the advocates of the poor! It builds the tombs of the reformers, and accounts it insanity and treason to ask for the oppressed American the occupancy of so elevated a condition as that *from* whose degradation it was the labor of the Reformers to redeem the benighted peasantry of Europe!

A remonstrance has been raised against these accumulated wrongs; a rebuke has been uttered against these unparalleled sins. Satan is roused from his seat, and wages war against the throne of God and of the Lamb. Lawless violence has been wielded by the boasted guardians of the law. The National Constitution has been trampled in the dust, under the plea of preserving the Constitution. The bands of society have been severed under the pretext of preventing disunion. The contemners of law have been clamorous for despotic legislation. A corrupted christianity looks complacently on, and cautions the transgressor, not against his sin, but against its *too sudden abandonment!* Its anathemas, so charitably withheld from *iniquity*, are thundered fiercely upon the heads of its reprovers. Instead of calling to her children in the confines of Babylon,—'Come out of her, my people, that ye partake not her sins, and that ye receive not her plagues,'—she is heard proclaiming that all who 'in any way impair her powers,' are justly liable to the highest civil penalties and ecclesiastical censures.'†

Such is the crisis in which it is proposed to publish, in the heart of our 'empire state' a weekly paper to be called 'THE FRIEND OF MAN.' Its object will be to maintain the equality and inalienable rights of all men:—To plead for the down trodden slave:—To support republican freedom:—To assert and exercise the right of free discussion—the right to investigate *truth*,—to proclaim and practice *duty*. In doing this it will seek to restore and promote *the religion of the Bible*—the religion of supreme love to God, the Father of all men, and of equal and impartial love to all his offspring, without respect of persons.

The promotion of 'pure and undefiled religion,' as defined by the apostle James, we propose as the beginning and the ending, the means and the object of our labors. Men will never 'walk humbly with God' while they walk arrogantly towards man. 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?' When the solemnity of man's inalienable rights are daily appreciated, then, and not until then, will men begin to conceive the nature and magnitude of HIS claims, in whose sight the nations of the earth are as the small dust of the balance.

Our labors, therefore will not be confined to the subject of SLAVERY. INTEMPERANCE, GAMING AND WAR are giant enemies of our race, closely allied to slavery, and demanding the ceaseless opposition of the *Friend of Man.* Violence will oppress men, so long as men avenge themselves by violence. The dishonesty that covets wealth without earning it, and seeks gain without an equivalent, is the same principle that fattens upon the unrequited labor of the slave. And so long as our rulers 'drink wine, and our princes strong drink,' so long will they 'forget the law, and pervert the judgment of the afflicted.' There is no escape from slavery, but by the freedom of virtue—no charter of human liberty, but the law of the Creator.

'THE FRIEND OF MAN,' by seeking to cultivate and extend the religion of holy love and of the Bible, may hope, in some good measure, to escape the trammels of narrow bigotry; avoiding at the same time, the spurious liberality that deems it heavenly charity to shake hands with sin. By supporting the principles of liberty and the practices of righteousness—by rebuking lordly iniquity in high places—by thwarting the selfish purposes of partizan rivals of every name, we may hope to escape the polluting infection of party politics, and (while seeking to secure the liberties of the people) afford some guarantee that we will not become the tools of demagogues or of men in power.

Our departments of religious and secular intelligence, and miscellaneous reading selections, will receive constant attention, and vary in extent, from time to time, according to the amount of interesting matter afloat, and according to the wants and exigencies of the great cause in which we chiefly labor.

TERMS.

The paper will be published at Utica, on Thursday of each week, printed on a superior quality of paper, under the direction of the Executive Committee of the New York State Anti-Slavery Society, and edited by WILLIAM GOODELL. Subscribers will be furnished with the paper at $2 00 per annum, payable in advance, $2 50 at six months, or $3 00 at the end of the year.

Utica, April, 1836.

* The slave is *entirely* subject to the will of his master to whom he belongs.'—*Slave Code.*

† Literary and Theological Review.

GODWIN'S LECTURES.

FOR sale at the Anti-Slavery Office, No. 46, Washington Street, 'LECTURES ON SLAVERY, *by Rev. Benjamin Godwin, D. D.* author of Lectures against Atheism.' First American from the London edition, just published by James B. Dow. Price 75 cents. May 21.

BOARD.

FIVE or Six Gentlemen can be accommodated with board, after the first of May next. Apply to HENRY MICHEALS, 36, Lispenard Street. New-York, March 26, 1836.